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VOL. I.

Biography.

MEMOIR OF CYRUS G. BABCOCK, A. B.

Concluded from page 167.

TO justify the representation which we have given of the character of Mr. Babcock, nothing more is necessary than to present our readers with extracts from his letters, a few of which have recently been put into our hands. The following was written at Philadelphia, January 26, 1813, while on a journey to the south, about six months after he had made a profession of religion. As the letter in which it is found is principally occupied with worldly concerns, it shows the deep hold which religion had already taken of his thoughts and affections.

"Let me assure you, my dear partner of all my joys,* that the more I contemplate the matchless kindness of our Almighty Benefactor, exhibited in ten thousand earthly favours, and ten thousand times more brightly in that *Heavenly Gift*, which made it possible for sin to be pardoned, and sinners—sinners against a holy God, to be made happy in eternity, and freed from all the contaminating, all the deadly effects of our own miserable, evil disposition, and from all the troubles,

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pains, anxieties, disappointments, fears and crosses of this world of confusion and distress—most heartily I can assure you, that when I contemplate these things, which I as firmly believe, as I believe that God exists; my thoughts run beyond my power of utterance, and my feelings beyond my thoughts, till I am lost in the boundless mercy and inconceivable kindness of Jehovah. O what beatific joys, what unutterable happiness, must the soul possess, that moment that death is conquered and the liberated spirit made *sure* that it has been "born again"—that moment when it is admitted to the joys of heaven, to go no more out! Parting and separation often cause pangs on earth *we know*, how happy then to meet in glory and part no more!"

It is easy to conceive that the heart which dictated the above extract, would feel most deeply and tenderly for those, especially his friends, who gave no evidence of personal religion. This is exemplified in the following extract from a letter addressed to his brother, dated Providence, January 13, 1815. After giving him

* Mr. B. married Mrs. A. Hawley, of Wallingford, (Conn.) then the widow of the late Mr. Jesse Hawley.

some judicious advice respecting the manner in which he should conduct to be useful and happy in this world, he proceeds—

“ Yet let me warn you, my dear brother, not to make any dependance upon human virtue for happiness in another world. The reward in this world is sufficient to induce a reasonable man to be virtuous; but it cannot without holiness make you happy beyond the grave. You must be born again, or you cannot see the kingdom of God. Oh realize that you must soon stand a naked spirit before God! To-day, after so long a time, if you will hear his voice, harden not your heart. Who can lie down in everlasting burnings? who can dwell with devouring flames? Can you be content to live having no hope, and without God in the world? Can you be content to continue in such an awful condition, exposed every day and hour to death; and knowing too, that if you should be snatched away by death, you would have to lift up your eyes in torment, where their worm dieth not and their fire is not quenched! O my brother, the Son of God has died to take away the sins of miserable sinners! And will you not have your sins taken away? I think I can testify to you from experience, that the yoke of Jesus is easy, and his burthen light. O be willing to have your deadly sins washed away in the blood of the Lamb. O be willing to love the most lovely being that heaven possesses! I must be faithful to warn and entreat you to be reconciled to God. For how can I think that, on the judgment day, when I hope to stand, with all the saints, on the right hand of the King of kings, clothed in the robe of Christ's righteousness, you should be placed on the left hand—Oh, heart rending

thought!—and cast a look of horror and despair upon me, saying, you never told me in yonder world, of such a time as this! May God have mercy on you and prevent your ruin. God be witness between me and thee, my brother, that my soul wishes thee well.”

CYRUS.

We have already spoken of his labours with the little church at New Bedford, and the expectations they had indulged that he would become their pastor. He visited them very soon after he had received approbation to preach the gospel, and the following letter was written after he had spent one sabbath with them.

New Bedford, May 13th, 1816.

My Dear Partner,

“ I cannot neglect this opportunity to drop you a line. You are anxious to know how it has been with me. I will tell you in short. My ride on Friday was pleasant. Br. Tripp is a worthy disciple. Part of the day I felt strong in the Lord, and rejoiced that I was counted worthy to bear his name, and speak of his salvation. Saturday was a dismal day. Darkness as a thick cloud rested upon my mind. Prayer and meditation in my chamber, were my principal employments; but in the former I had very little if any access to the throne of grace. I could not view my Lord upon his mercy seat, nor did it please him to hold communion with me; in the latter I had none of that enjoyment which the word of God is calculated to inspire. In the first of the evening my soul was, for a short time, in such pain, I may almost say in such an agony, that I could scarce contain myself. I laid aside the arrangement I had made for the morning sermon, and searched and prayed in vain for some other subject. Some of

the dear disciples came in, and though I told them but little concerning my darkness, they seemed to feel my case, and bore it to the throne of grace, with such affection as might well inspire my heart with attachment to them and gratitude to God. My distress was gone, but darkness in a great measure continued.

Lord's-day morning was stormy, and few went out. I had some freedom in prayer ; but gave them the substance of what I had prepared without enjoyment to myself, or benefit, as I had reason to suppose, to them. In the afternoon there was a full meeting, and O, blessed be the name of the Lord, he, who has the residue of the spirit, gave me some freedom, and considerable enjoyment of the subject, which was, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Every eye and every ear seemed to be attentive ; and some hearts evidently felt along with mine. We held a conference in the evening, which was well attended, and very solemn indeed.

I have taken the greatest part of the members here by the hand, and have become considerably acquainted with a few, whom I find to be remarkably solid, devotional and persevering.

Now, my dear help-meet in the Lord, suffer the word of exhortation. "Watch and pray." Pray that God may use your unworthy husband for the advancement of his cause in this place, while permitted here to remain ; and that he will restore him to your dear arms in due time, laden with the experience of his loving kindness.

Brother S. will bring you this from the heart which is entirely your own".

Yours, C. G. B.

But we are compelled to come reluctantly, to the commencement of that fatal disease which put a period to his labours. Although considerable debility had been produced by his close attention to study, yet he continued to indulge the hope of recovery till the latter part of August, when his efforts at public speaking were too vigorous for his enfeebled state of lungs, and produced a copious discharge of blood which issued in a pulmonary consumption.

How melancholy is the reflection, that so many promising young men should successively fall victims to intense application to study, or undue exertion at the commencement of their usefulness ! Scarcely a year rolls away in which one or more instances do not occur, of premature death from one or both of these causes. We could not persuade ourselves to let pass the present opportunity, without remarking on this subject. These repeated examples we hope will be loud admonitions to others who are threatened with a similar fate.

When a student or a minister perceives his lungs beginning to be affected, let him abandon his labours till they have acquired soundness and vigour. At least let prompt measures be taken to arrest the progress of disease before it has become unalterably fixed. Had the subject of this memoir refrained from public speaking, and moderated his studies at an earlier period, in all human probability his life would have been spared. But alas ! it was not so to be, mysterious Providence forbade that he should stay long on the earth. The decree had already past in heaven that his days should soon be numbered. He who walketh in the midst of his golden candlesticks and holdeth the stars in his right hand, was hastening to "make him up

among his jewels." Scarcely had he commenced that work for which he seemed so well qualified, and in which he promised so much usefulness, when he was obliged to abandon it forever. The violent bleeding at his lungs brought him apparently near to death in less than four months after he was approbated to preach. For a number of weeks he seemed trembling on the brink of the grave, and little expectation was indulged either by himself or his friends that he would survive from one day to another.

But while all around him were filled with gloom, and penetrated with the deepest sorrow and regret, he alone appeared tranquil and happy. His patience and fortitude were such as to enable him, conversing on his approaching dissolution, to exhibit the equanimity of one conversing on an every-day-subject. Strongly as he had desired to live that he might do good in the world, he was now prepared, with equal cheerfulness, to say, "Father, not my will, but thine be done." His fortitude and christian resignation shone more conspicuously in this trying moment than it could have done while no symptoms of dissolution were visible.

Many of his friends visited and conversed with him when his strength would permit, and they always felt as if conversing with a saint triumphing over death. His words seemed to be the words of a man just entering eternity, just treading the threshold of heaven. His friend from New Bedford came to see him, but his feelings were so strong and his lungs so feeble, that utterance failed him. When his strength had been a little restored, he wrote to that friend as follows :

PROVIDENCE, Oct. 29, 1816.

Dear brother Tripp,

"THE hand which you so affectionately pressed, languishing and pale, is now, through the boundless goodness of God, permitted to pen a few lines to you. Yes, my brother, I can speak to you of the mercies of the Lord; for he has heard the prayers and graciously noticed the tears of his own dear children, many of whom have been night and day earnestly pleading that I might be spared from death. At one period I had no expectation of living but a very few days at most, but when I learnt how earnest God's people were at the throne of grace in my behalf, I had immediately some confidence to believe I should be spared. But O, my dear brother, how solemn, how unspeakably solemn, and yet how pleasant did I find the place down by the side of the grave, conversing with death, and looking into eternity !

Under such circumstances, the outward man fast decaying, weeping friends taking their last farewell, and every earthly object losing all its charms and dwindling almost to nothing—what *could* render the situation pleasant? Nothing, you will say, but the religion of Christ; and this indeed, on which we have conversed with pleasure, and have taken great delight in meditation, this can make even the cold embrace of death pleasant.

"Jesus can make a dying bed
Feel soft as downy pillows are"

O why then should the christian "tremble at the sight of death?" But I must stop; this theme would carry me too far for a letter."

Such are the triumphant effects of the religion of Christ. It banishes the fear of death, and enables its possessor to look forward with joy, to the moment of his departure. He "is confident and willing rather to be absent from the body and present with the Lord." To the enemies of God who have never been reconciled through the blood of the cross, the thought of dying is fraught with terror and dismay; and the nearer they approach to the "last enemy," the greater the horror with which they are seized. But the real saint, whose sins have been washed away, and whose soul is supported by the love of God, beholds death vanquished in the cross of Christ. He sees in the sufferings of the Son of God, how

"Heaven wept that man might smile!
Heav'n bled, that man
Might never die."

"In his blest *life*
He sees the *path*, & in his *death* the *price*,
And in his great *ascent*, the *proof* supreme
Of immortality."

What then has he to fear from death? It is the entrance into glory, the end of sorrows, and the commencement of joys interminable. The thought of dying will sooth the good man's pains, and enable him to say with Job, "I would not live always." In proportion as he lives under the influence of hope, his life will be tranquil and happy. All the enjoyments which this world can afford, will be heightened by the conviction he has of the delightful change which awaits him. That change out of sight, and life would not be worth possessing.

"*Life* is the triumph of our mould'ring
clay,
Death, of the spirit, infinite! divine!
Death has no dread but what frail *life*
imparts,
Nor *life* true joy, but what kind *death*
improves."

Such were the principles which reigned in the breast of Mr. B.; and to every man who, like him, regards life not as an *end* but as a *means*, death cannot but be welcome; for the glory of God will constitute the ruling principle of all his actions, and he will live with constant reference to a better world.

"I trust in thee, and know in whom I
trust;
Or life, or death is equal; neither
weighs,
All weight in this: "Oh let me live
to thee!"

In the month of September his disease abated, his bleeding ceased, and he began to gain strength. By a different course of regimen, he obtained so much relief as to be able to ride to Boston, where he spent a number of days with his friends apparently recovering from the violence of his complaint. Still however his frame was feeble and his cough severe.

Of the state of his mind during the period of his residence in Boston and Roxbury, the following extracts from letters addressed to his companion, will give our readers some information.

Roxbury, Oct. 7.

"I have not yet found one christian to converse with. A Rhode-Island man, our neighbour — is the most like a christian, but he appears to think himself, unfit for the kingdom of heaven. * * * * * My eyes have frequently brought pain to my heart while the staggering drunkard has passed along the street. Oh, my dear, what a world of sin and wretchedness are we in! How few are the true, sincere followers of the meek and humble Saviour! and Oh, what countless multitudes, what thousands of millions, are "sporting on the brink of everlasting wo!"

I think, my friend, that I have enjoyed a little praying breath since I left you. Indeed it sometimes appears extremely strange that every christian has not his "head as waters, and his eyes a fountain of tears" before the throne of his Maker, in behalf of perishing sinners.?"

Boston, Oct. 14.

"So merciful and gracious is our God to the unworthiest of his servants ; * * * but O, my love, with what awful indifference and criminal ingratitude do I repay his goodness ! Seldom have I that sweet communion with him, and those devout heavenly affections, which sweeten all the cup of life. Yet this morning I was blessed with a few precious moments at the throne of grace."

Roxbury, Oct. 21.

"Oh how good is religion ! In prosperity it gives a relish to all our comforts, and teaches us at the same time how we ought to meet and bear adversity. It makes our friends ten fold more valuable, and agreeable, and lasting. I can truly say, my dear, that the kindness, affection, and tender sympathy, of our christian friends in Boston have greatly increased my high estimation of the effects of true religion, while at the same time they have secured to those friends such sentiments of gratitude and affection in my heart, as I trust will never be obliterated. My company is no better than when I wrote you from this place before. Instead of —— I have now the company of a professed Universalist, a gentleman of good standing in society, has seen much of the world ; but alas ! I fear he has never seen his own heart. He tempts me to talk a great deal, for I do pity him from my soul. I have been faithful to him, and have not hesitated to deal in sincerity and plainness, ac-

ording to the word of God ; but I find he is in reality much more of a Deist than he is a Universalist. He knows not what he is. Join your prayers with mine, my dear, that my faithfulness may be to him a blessing from the hand of God."

About the last of October, he returned to Providence, (R. I.). But still his cough and debility continued. He therefore determined on taking a journey to the south, in hopes that a more temperate climate might restore his health. But he had proceeded only a short distance from his father's, when the weather became so cold and his strength so much exhausted, that, to use his own words, "he plainly saw that the providence of God forbade him to proceed." He accordingly returned on the 6th of December to his father's house, there to languish in the kind arms of his parents and friends. When he arrived at the door, he said, "Well, my dear father, I have come to die with you."

On the 8th he wrote as follows to his brother in Providence.

Dear Brother,

"The scene is changed.—Instead of health, I now wait the lingering approach of the last enemy.—Be not moved at this, my brother—for we must all appear before the judgment seat of Christ. As proposed, we started on our intended journey on Monday of last week. That day and the next, we drove a small distance, but the weather was so cold, that my feeble frame was by no means able to withstand it. My cough and fever became violent, attended with frequently raising a little blood.—The third morning was colder still, my strength was almost gone, and I was much troubled for breath. We staid where we were that day, and started homeward the next."

His decline from that time was constant and rapid; the progress of his disease was with a firm, unrelenting step. But his patience and resignation abode with him still. Trusting in Christ as his chosen portion and all-sufficient Saviour, he appeared stealthily to enjoy the clear light of God's countenance; and committing himself, his afflicted consort, and his earthly and eternal all, into the hand of his heavenly Father, he quietly waited his approaching change. His mind continued calm and peaceful, and his reason clear to the last. There were some seasons in which he enjoyed "great peace," and looking forward to the inheritance of the saints, expressed his strong desire to depart and be with Christ. He often said he did not wish to live unless he might be able to preach the glorious gospel. For two days before his death he failed faster than before. About 6 o'clock in the evening of March 6, some symptoms induced him and those around him, to suppose his end was near. His friends were called into the room to witness the solemn scene, and learn "how a christian could die." He observed, "I am going," and with much composure bid farewell to his dear companion and friends, folded his arms, closed his eyes, and after requesting that silence might be observed, appeared to be in a devotional exercise. His

father standing by his side observed, "my son, you are going." He replied "I am glad." So his time being fully come, he breathed out his soul to God, and without a struggle or a groan sunk into the arms of death, as the quiet repose of peaceful sleep, in the 29th year of his age.

On the following sabbath an excellent and affectionate discourse was delivered in the Baptist meeting house in Colebrook, by the Rev. Chauncy Lee, pastor of the Congregational church in the same town, from Prov. xiv. 32.

"The excellent character of the deceased," says Mr. Lee in a note to the reader apologizing for its publication, "and the known circumstance of his dying in the full comfort of the christian hope; together with the novel scene of both churches and societies assembled and uniting in the worship of the sanctuary, warmed the hearts of Christians with the spirit of union and brotherly love, added a pleasing solemnity, and gave a peculiar interest to the occasion."

After the services were closed, the remains of the deceased were followed to the grave by a numerous train of mourning relatives and friends, and by the principal inhabitants of the town. Farewell, dear brother, farewell; if we must weep for ourselves, we will not weep for thee.

Religious Communications.

Rev. Sirs, Should the enclosed essay be deemed worthy of insertion in your publication, it is at your service, from one who may be an occasional contributor to your work at some future period.

To the Editors.

THEOPHILUS.

ON HABIT IN RELIGION.

It is a truth of acknowledged seriousness, that the conduct of most men is oftener directed by the casual associations of varying

habits, than limited to fixed purposes and rational designs. Some writers of high reputation have affirmed that all the morality of

man must be referred to settled habits of life, and not to the immediate operation of a determining moral principle : and though such an affirmation may receive countenance from prominent facts in the experience of many, yet we are not therefore to conclude that the morality emanating from such a source, is all that the gospel requires. It is the concern of a christian to act from motive and principle. Those acts which proceed from established habits may be right and consistent ; but the Lord, who is a God of knowledge, and weighs actions, makes it a matter of just requisition, not merely that we should be upright, but that we should be so from design. Motive should animate conduct, and purpose invigorate deportment. As in maintaining the order of the universe, the activity of providential agency is never suspended, so a spirit of obedience with unremitting energy should give decision to every thought, and enliven the whole tenor of life. This is the pulse which should throb throughout the whole system of our obedience, and give life and colouring to all its proportions..

Accidental rectitude is so transient in duration and so variable in quality, as to bear no permanent marks of excellence and utility. That order of the life which proceeds from the superficial stability of habit only, is liable to innumerable interruptions which could never divert that course which is determined by the operative tendencies of design. It is to be feared that many who call themselves christians lay too great a stress upon the facility which habits give in the performance of duty. They judge their state, not by the prevailing aspirations of their soul, not by referring to the predominant bias of their affections, but by the promptitude, with which, from long exercise,

they discharge certain duties. That the mind is capable of an important training, and performs its functions more readily when long habituated to the course in which we would have it to act, cannot be denied ; but none of its operations can long continue, with salutary effect, without renewed applications of the moving principle. From the very constitution of that new nature which is imparted to believers in regeneration, they become the subjects of an influence, inconsistent with the unanimated exercises of external forms. The grace of God is within them "a well of living water springing up into everlasting life." It is true that where there are principles there will necessarily be acts and habits, but these will partake of the life and vigor of their producing causes, and thus, will resemble a body, not in the paleness and inactivity of death, but one in the flowing temperament of confirmed health. Hence it will appear that an unvarying purpose of soul is essential to christian conversation. Such a purpose this must be as to extend its views to the glory of God. He who is actuated by it will walk in the spirit. He will daily imbibe the quickening power of another world, will rejoice in the Lord, will feel in every duty, and soar in every pursuit. As his habits are nourished by the successive operations of a divine principle, he will become strong in resisting the open assaults of sin, and wise to detect all its insinuations. He will go to the Altar of God with a living sacrifice.

Too much reliance upon habit will take off the attention from the testimonies of God. The law of the Lord is perfect, converting the soul. This it restores from its aberrations, corrects its obliquities, reduces it from the wanderings of sin, to the steady lustre

of wisdom's ways. All the operations of the mind and all the conduct of the life must frequently be referred to that Standard which will check the licentiousness of passion, and lay open the fallacies of sense, which will repress the boldness of presumption, and counteract the influence of perverted reason. By applying our works to such a criterion, we shall plainly discover their humbling defects. It should be the care of those who desire something more in their religion than formality, to recal their actions from the deviations of fancy and appetite, and limit them to the precepts of Christ. Let them often try the genuineness of their performances by holding them up to the light of that divine Word, which will penetrate with its rays the interior darkness of complicated deeds.

The sentiments of order should enter deeply into a religious life. But all order has a final cause, must look forward to some ultimate design, and hold in prospect some definite scope. It must stand in immediate connection with the destiny of the soul, must throw all its influence into the scale of anticipation, and reflect all its light upon final hopes. Without this prospective operation it is not entitled to the name. Without this it becomes arbitrary restraint and oppressive limitation. By considering what is the end of that order which should obtain in christian conduct, we may be able to apprehend something which will greatly tend to animate our thoughts and actions in relation to eternity. A blissful immortality, deliverance from all the toils of a probationary state, admission to the Society of the blessed, the consummation of grace, and the realization of glory, constitute the sublime motives in the order by which a christian should be directed. For

this he should endure the cross and despise the shame; for this he should keep his body under and bring it into subjection; and it is for this that he chooses affliction with the people of God in preference to the pleasures of sin. That connection with a future end which present order involves, confers on every part of conduct an importance which should rescue it from the indolence and stagnation of bare habit. Duties which too many consider minute, and not necessary to the perfection of character, in the light of such an order will glow with an impressive radiance. It contains many subordinate parts and inferior branches, which, taken together, are as requisite to its existence as its primary qualities. Should these be disregarded, existence would become a blank, and time would be consumed in the seclusion of speculations which would neither honour God nor profit man.

THEOPHILUS.

RELIGIOUS EDUCATION OF CHILDREN.

That it is the duty of parents to bring up their children "in the nurture and admonition of the Lord," is most evident; yet there is reason to fear that it is a duty which in a greater or less degree is neglected. A few observations, therefore, on this subject may not be useless to some of the readers of the Magazine.

At the commencement of these remarks, it may be proper to state distinctly that religious instruction, however faithfully communicated, will not necessarily issue in the regeneration of the person who receives it.—The writer believes that without the special influences of the Spirit of grace, there can be no renovation of heart—that all means are in themselves insufficient to originate or increase

that holiness without which no man can see the Lord.—This statement will, he hopes, prevent any misconception of his meaning in what may be offered.

It is the duty of parents religiously to educate their offspring. To illustrate and enforce this duty is my present purpose.

1. *To illustrate.*

As this is an extensive duty, it may properly be divided into several parts.

1. A part of a religious education consists in instructing your children into the principles of the Christian Religion. Teach them the character and perfections of God, the original rectitude of man; his fall from that state, together with the nature, evidences, and consequences of his depravity. Tell them of their own state as sinners, and the nature and necessity of a change in their hearts; explain to them the way of salvation through a Redeemer, and the importance of a firm belief in Him, and cordial acceptance of his atonement. Unfold to them the awful realities of another world—the transactions of the day of judgment—the happiness of the righteous and the unutterable miseries of the impenitent.—Inform them of the institutions of religion,—the Sabbath, the Lord's-Supper, and Baptism. Let them understand the design of public worship, of praise and prayer and teaching from the scripture. Acquaint them with the duties they owe to their Creator and to their fellow creatures in the various relations of life. These principles of religion ought to be inculcated separately, at times, that you may be more full and particular, and at times, in their connection one with another—as the outlines of the system of divine truth. And for this lat-

ter purpose I cannot but recommend the employment of catechisms; in which the doctrines and precepts of religion that are scattered over the sacred volume, are collected in a compass so limited, and a form so perspicuous, as to be easily treasured in the memory of children. These excellent manuals, it is true, have fallen into contempt and disuse among many: they that employ them are represented as walking in the path of tradition, and as slaves to antiquated notions. Yet a custom sanctioned by age is not always incorrect; and the way which the prophet calls the “good,” he likewise calls the “old way.” If the opposers of catechetical instruction have discovered “a more excellent way,” let them communicate it. It is a trite remark, that it is easier to pull down, than to erect an edifice. A statement of the advantages of instruction by catechisms, and a refutation of the objections commonly urged against the practice, has been exhibited in a former number of the Magazine—the reader is referred to that article. It may be worthy of consideration, that some of the most eminent and pious ministers of the gospel have placed so high a value on such kind of instruction, that they have professed a willingness to devote the last years of their life to the performance of this duty alone.*

2. It is an important part of a religious education to acquaint children with the word of God. It was not mentioned to the discredit of Timothy that from a child he knew the Holy Scriptures—his pious mother Eunice undoubtedly stored his infant mind from treasures of divine truth. Should it not be to a parent a delightful task to relate to his listening children the interesting

* Those pastors of churches who neglect the spiritual instruction of the children of the flock ought seriously to consider whether they are not omitting an important part of their duty.

histories and narratives the Bible presents?—The account of the Creation, the history of our first parents and their immediate descendants, the Deluge, the character of Abraham, the story of Joseph, the deliverance of Israel from Egypt, the life of Daniel, and the other narrations which may easily be recurred to, may be recited to children in a manner deeply interesting, and perfectly intelligible. Indeed it is one of the peculiar excellencies of the Scripture histories that they are written in a style so artless and perspicuous, that the child who can read them, may understand their import.

The parables uttered by the Saviour might be communicated to them connected with the instructions they afford in a manner adapted to their capacities—Tell them of the good Samaritan, the Sower and his seed, the wise and foolish virgins, the prodigal son, the unmerciful creditor, the vineyard and husbandman.—All the instances of parable it is unnecessary to specify. It would be proper to inform them of the principal circumstances in the life of Christ—His birth, the manner of his life, the miracles he performed, his sufferings, his crucifixion, his resurrection from the dead, and ascension to heaven.

These with other portions of Scriptures they might be required to commit to memory. Every christian parent will immediately acknowledge that to have the memories of their children stored with scripture truth must be beneficial. A good effect would be produced should you direct them to learn those passages which condemn any vice to which they are addicted or are exposed. If inclined to disobedience, cause them to learn the fifth commandment, and the direction of Paul, "Children, obey your parents in the Lord." Should you discover

in them a proneness to dissimulation and falsehood, let them learn the history of Gehazi, and the awful doom of Ananias and Sapphira. This hint was suggested by the practice of a good man, who when his children, or those that dwelt under his roof, were guilty of any offence, was accustomed to read to them the portion of scripture which condemned their conduct. The words of inspiration carry with them an authority and binding force which no human language possesses.—There is a parent whose custom was to instruct his offspring in the principles of religion. On a certain occasion, one of the children did not attend till near the close of the exercise; the first question his father proposed to him was, "My son, what is the fifth commandment?" Such a question proposed at that time and with peculiar tenderness and solemnity, touched most forcibly the heart of the child, and produced more effect than would a large number of words, or a more violent animadversion. "And these words which I command thee this day, shall be in thine heart. And thou shalt *teach them diligently* to thy children, and shalt talk of them, when thou sittest in thine house and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 7.

Instructing the mind is but a small part of the parent's duty—you must attend to the hearts of your children.

3. Repress and correct every thing that is wrong, and cherish and encourage that which is right in them. Perverse feelings, such as pride, anger, malice, revenge, hatred and envy, ought to be discountenanced. The sins of the tongue should be severely repressed—lying, profaneness, scandal, and obscene discourse. Vicious actions, such as quarrelling, steal-

ing, and neglect of the Sabbath, ought by all means to be prevented. Your prohibition of those sins will have more effect if accompanied with a statement of their folly, and the consequences that follow in their train. Dissuade them from the practice of vice by shewing them its hatefulness and its contrariety to a holy God.

Be careful that you do not cherish any of their depravity because connected with sprightliness and genius—Alas! how often is ingenious falsehood, successful mimicry, or a well concerted and executed plan of mischief, not only not reprobated, but spoken of with admiration. Does it not likewise too frequently occur that real immoralities are unnoticed, while an accident is severely censured; that a child is suffered for hours, to be angry, impatient and fretful, but if another, however correct has been his conduct, should break or injure, through accident, some piece of furniture, he must expiate his offence, or rather his misfortune, by stripes?—"These things ought not so to be."

But while the parent must check every thing sinful in his children, he should carefully endeavour to cherish and invigorate every quality that is correct and commendable. It is readily granted that children are entirely destitute of holiness; yet there are amiable affections, kindness, benevolence, sympathy for the distressed; there is a respectful diffidence, a regard to the wishes and a deference to the opinion of others. These principles and feelings a parent may rejoice to observe in his offspring, and he should strengthen and nourish them by every proper means.

4. It is another part of a religious education to restrain children from such company and books as will be prejudicial to their moral character. That man is an imitative being, and that example

has a mighty influence upon him, has been repeatedly remarked. If you permit your children to associate with the profane, the mischievous, the profligate, you must expect that they will be profane, mischievous and profligate. Guard them from the infection of bad company as you would from the pestilence. Let not their ears be familiarized to the language of profaneness, strife or pollution; prevent them from beholding spectacles of juvenile depravity, and let them not become acquainted with the exploits or the artifices of those, who, though young in age, are adults in iniquity. Be watchful also of the books they peruse. If they tend to dissipate and weaken the mind, to blunt the moral sense, to excite impure ideas, or cherish sinful feelings of any kind, permit them not to be read. O what a benefit would it be to public morals if thousands of volumes that now circulate, should share the doom of the Alexandrian library! There are books enough which are interesting in their contents, correct in their morality, and adapted to the different capacities of children and youth; these let them read.

5. You ought to feel yourself under obligation to pray with and for your offspring—bear them in your daily petitions before the throne of God. Pray for them not only collectively, but at proper seasons, separately. Let them perceive your anxious desire for their salvation—let them hear you earnestly interceding with God on their behalf. Prayer will give vigour to your exertions, and will obtain for you the blessing of God, without which your labour will be in vain. May I be permitted in this place to suggest to parents, the propriety of arranging the time of family-prayer in such a manner as to afford their children an opportunity of being present:

It is the usual custom to attend to the devotions of the evening, just before the parents retire to rest: at this hour the greater part of the household are probably asleep, while those who are present are almost incapable through fatigue and drowsiness of rightly performing the duty. Would not the hour of tea be the most proper time for family-prayer? Then you will be refreshed in body, and vigorous in mind, and then your children may be present. This hint is suggested for the consideration of parents.

6. You must enforce all your efforts and instructions by a consistent and uniform example. Children are observant of the conduct of their superiors, and they are disposed to imitate the example of their parents. If your conduct should be inconsistent with your instructions, they will suppose that you are insincere, and that your admonitions mean nothing. If you teach them to keep their promises, yet scruple not to break your own, if you state to them the evil of falsehood, yet are guilty of falsehood yourself, if you discourage anger by your words, yet exhibit it frequently in your conduct, if you shew them the sinfulness of pride, yet give them plain evidence that it flourishes within yourself, what beneficial effects will all your instructions produce? Will not your example entirely counteract all your precepts? O let parents enforce all their lessons by the "RHETORICK OF A HOLY LIFE!"

To be continued.

THE CONVERSION OF A SINNER.

An extract of a letter from the late C. G. Babcock, in the senior class in Brown University, to his brother in Connecticut.

PROVIDENCE, Jan. 1, 1816.

Dear Brother,

I do not wish to magnify by description, the feelings I had on

receiving your letter; but if you could know them, I doubt not but you would be astonished. It was on thanksgiving day, just at evening, as I was going to take tea at the house of a friend, and passing by the post-office, I called, and found a letter from you.

Thrice happy was the hour; and that *thanksgiving day* is never to be forgotten. The first part seemed different from what I expected from you, and raised in me a trembling hope that it was not with you as when I left you. But when I came to that part, where you mentioned your sense of your guilt, and just condemnation; where also you expressed your hope in the "glorious and wonderful atonement" of Jesus Christ, my heart seemed to be on fire, and to burn within me; my eyes were melted into tears, and my joy and weeping forbade me to proceed. These were not tears of mourning, but of rejoicing; and if I am not deceived, my bosom then swelled with unspeakable gratitude to our God and Saviour. Well might I rejoice, and well might I be grateful! For this was the thing itself, for which my soul had longed, and for which I had so often made supplication in your behalf. Repeatedly I began to read the remainder, and repeatedly, even again and again, my tears and my feelings prevented my proceeding. In short, it was such a scene of joy as was never allotted to me before. All this did not arise merely because I conceived you to be rejoicing in hope; but because your letter seemed to be the breath of a soul new born into the Redeemer's kingdom: Because it appeared to me that my dear brother had really met with Jesus, the compassionate Saviour of sinners, received a pardon of all his transgressions, and been adopted into the family of the sons of God.

I therefore address you as no longer an alien from the common-

wealth of Israel ; but as a fellow heir to the heavenly inheritance. I most cordially welcome you to all the trials and afflictions, and to all the joys and consolations of the church of God. I mention trials and afflictions because these are your certain portion, my brother, if you are a true Christian. You have just entered the spiritual field of battle against the god of this world, the prince of the power of the air, who now worketh in the children of disobedience.

So far as you live godly in Christ Jesus, so far you will displease this powerful prince, and meet the frowns of all his subjects. To these you have heretofore been a stranger, in as much as you have walked according to the course of this world. But if you are a child of God, your sorest afflictions will spring from the remaining wickedness of your own heart. While you was dead in trespasses and sins, this wickedness caused you no such grief, no such sighing and lamentation as it will hereafter. Indeed you did not then see the wickedness of many things which will now appear to you heinous and abominable. The un sanctified feelings of your soul, your unholy thoughts and wicked inclinations, were then all disregarded ; but now they will cause you anguish of heart. Ingratitude to God for all his mercies to you, did not then afflict you ; but now it will cause you to be in bitterness. Want of love to him who has so loved us, that while we were yet enemies he died for us, gave you then no trouble : but now, though sometimes your whole soul will seem to be ravished with his charms, you will daily lament that you love him no more. You then spent months and years in the service of satan, without an hour of true sorrow therefor ; but now, if he beguile you into his service but for a few moments, you will go mourning on that account for many days.

O how wonderful is the change, which grace produces in the human heart ! "Old things are passed away ; behold all things are become new." The soul itself becomes new ; it has new troubles, afflictions and sorrows ; but on the other hand, what tongue can tell, what pen describe the joys, the new and heavenly joys ? O that peace of God which surpasseth knowledge, that celestial blessedness, which the Holy Ghost sheds abroad in the newborn soul, who can describe it ? Truly it admits of no description ! it cannot be told, nor known to any but the real child of God. I trust that you have, according to your profession in your letter, felt those joys. And O, my brother, if the little spark of grace which we here receive, is able to kindle such a holy joy in our sin-stained souls, what will it be when we shall be presented without spot or wrinkle before God ; where we shall see as we are seen, and know as we are known ? There we shall not have to mourn any more on account of sin ; no more shall we fear the fiery darts of satan ; no longer be in danger of wounding our Saviour's cause, by our backslidings ; nor have to lament that we can praise him no better. But eternity shall roll sweetly along, and holiness, and praise, and perfect unspeakable happiness, shall never end. O the riches of the grace of God ! How great, O how great, a matter it is to be a Christian ! Let us examine ourselves continually, and let us fear, my brother, lest, after all, a promise being left us of entering into his rest, we should come short of it. We cannot be too watchful, nor too prayerful. Though our salvation be all of grace, entirely without the least iota of our own merit, yet have we many and important duties to discharge. Let us therefore devote our whole selves, soul and body, to the service of God.

You mention your desire to see me ; and I can assure you that desire is reciprocal. I want to see you very much. But what though we be separated in body, we shall be united in spirit continually, and soon, very soon, if our hopes be well founded, we shall meet to part no more ! CYRUS.

BIBLICAL CRITICISM.

1 Cor. xv. 29. " Else what shall they do which are baptized for the dead, if the dead rise not at all ? why are they then baptized for the dead ? "

Two interpretations may be given of these words. First. To prove the doctrine of the resurrection, the Apostle here brings into view, among other arguments, the sufferings of Christians for asserting and adhering to this doctrine : and asks, " Else," i. e. if there be no resurrection of the dead, what shall they do, or what advantage shall they derive who are baptized, overwhelmed in sufferings for testifying to the fact of the resurrection of Christ from the

dead, and declaring their belief in the resurrection of the saints at the day of judgment ? Now, as if he had said, what advantage shall they derive, if there be no resurrection ? why are they baptized ? immersed in sufferings, and stand in jeopardy every hour ? why, to speak after the manner of men, have I fought with beasts at Ephesus ? what advantageth it me if the dead rise not ? The sufferings of primitive Christians is proof of the resurrection of the dead—they were *thus* baptized for their profession of this doctrine.

Second. Baptized for the dead. As though he should say, if there be no resurrection of the dead, the sacrament of Baptism loses its significance : for as the believer rises out of the water in baptism, he gives assurance of this hope. It is absurd therefore for some among you who have been baptized to say there is no resurrection of the dead ; for by their baptism they have declared their belief in, and given a representation of this very thing. Your baptism is a refutation of your error. Rom. vi. 4.

Missionary Intelligence.

Communication from the Rev. Luther Rice, to the Corresponding Secretary of the Baptist Board of Foreign Missions for the United States.

DEAR SIR,

Permit me to lay before you a brief detail of the course, which a resolution of the Board of the 22d June, 1816, made it my duty to pursue from that to the present time.

After assisting to prepare and get printed the second Annual Report ; having accomplished, in part, the distribution of it, and made arrangements with brethren Peck and Welch to complete the distribution ; having taken one

collection in the neighbourhood of this city for the missionary object, and had the honour of delivering the annual missionary sermon for the *Sansom-street Baptist Female Society for promoting foreign Evangelical Missions*, I left Philadelphia July 25th, and, proceeding through Delaware, Maryland and Virginia, attended, near Warrenton, the *North Carolina Baptist General Meeting of Correspondence*, the first Saturday and Sabbath in Aug. conformably to my instruc-

tions. The *Meeting* entered cordially into the views of the Board, appointed a Corresponding Secretary for the purpose of reciprocating attentions, and maintaining intercourse, and took up a public liberal collection to aid the general mission funds.

Returning by the way of Richmond, Va. and proceeding to Goochland county, opportunity was afforded me on Saturday, at a *Yearly Meeting* to address a large assembly on the subject of missions, and to witness a very happy display of liberality in favour of the cause; and on the Sabbath a similar opportunity, at the *Appomattox Association* in Prince Edward county, conferred a similar happiness. The next Saturday and Sabbath, at the *Country Line Association*, in Caswell county, N. C. the same disposition was manifested in favour of missionary efforts; and the Saturday and Sabbath following, also, at the *Mountain Association*, in Burke county, in the same state.

To be with the *Shiloh Association*, Culpepper county, Va. the next Saturday and Sabbath, required my riding four hundred miles in six days; nor was the gratification small, after accomplishing so arduous a movement, to mark the readiness with which that respectable body consented to a regular correspondence with the Board. As a matter of course, a public collection was taken up for missionary purposes. The fatigue of getting to the *Green Brier Association*, Monroe county, Va. by the next Saturday and Sabbath, where an excellent zeal for missions was displayed, was little less, though the distance was not so great.—Nor was it, without much toil and difficulty, owing to the rains, the rivers, the creeks, the mountains, and the mud, practicable for me to get to the *North District Association*, Montgomery county, Ky. by the Sabbath following. From this

it was easy to go to the *Franklin Association*, Franklin county, Ky. by the next Sabbath; and not difficult to be with the *Union Association* on Friday of the same week, in Knox county, Ky. All these readily came into the plan of a regular intercourse with the Board.

Going thence into Tennessee, by Saturday of the next week I was with the *Flint River Association*, which belongs partly to Tennessee, and partly to the Mississippi Territory, and by which the mission concern was attended to in a satisfactory manner. Turning eastwardly, and crossing Cumberland mountain, at the *Tennessee Association*, Blount county, the ensuing Saturday, it afforded me great pleasure to assist in bringing about the formation of a mission society. Instantly passing on into North Carolina again, to be at the *Broad River Association*, Rutherford county, at its opening on Friday, and at the *Pee Dee Association*, Montgomery county, about 120 miles distance, on Sabbath morning ensuing; and then at the *Sandy Creek Association*, Randolph county, the next Saturday and Sabbath, it was peculiarly gratifying to witness in these different bodies the readiness and zeal with which the missionary object was encouraged. Nor was it less gratifying to be with the *Charleston Association*, Marlborough District, S. C. the next Saturday and Sabbath, whose dignified and decisive patronage has, from the first, liberally aided the cause in which the Board is engaged. From this it was necessary to hasten with great expedition, in order to be by the following Sabbath, with the *Ébenezer Association*, Pulaski county, Georgia. At this place it was a great happiness to meet with so large and respectable an association, within two miles of the line which separates between the possessions of savage and civilized man; on ground, too, which only about ten years before was the

haunt of barbarous heathen tribes. Thus, in fifteen weeks, besides travelling more than 3300 miles, and attending the *North Carolina Baptist General Meeting of Correspondence*, a *Yearly Meeting* in Virginia, a meeting of the *Kentucky Baptist Mission Society*, in Kentucky, and assisting the formation of a *Mission Society* in Tennessee, a kind Providence enabled me to visit *fifteen associations*, spread through Virginia, Kentucky, Tennessee, Mississippi Territory, the Carolinas, and Georgia. At each of these associations a public collection was taken up to aid the general missionary funds, and by each of them the plan has been adopted of a regular intercourse and correspondence with the board.

The next Sabbath after my being at the *Ebenezer Association*, was spent in Milledgeville, the capital of Georgia; nor could it fail to inspire emotions, in no common degree pleasing, to receive in the state-house, the handsomest collection yet received since commencing the missionary career; and that in a section of country, which only thirteen years before was a wilderness suitable for the range of savage men, and actually in possession of the Indians. Fifty dollars were added to the collection next morning by a pious lady in the neighbourhood.

By this time, the meetings of associations being over, it was thought proper to direct attention more particularly towards the mission societies, with reference to the meeting of the General Missionary Convention. Many of these societies had not even the Constitution of the Convention in their possession; of course, did not know exactly the terms of representation in it, nor the time of its meeting. Many suggestions, also, had been offered by different persons; by Dr. Furman, by Judge Tallmadge, and by others of the

Board, and by many who were not of the Board, indicating the propriety of alterations in the Constitution, and mode of conducting the business. Hence it was deemed expedient to have the original constitution reprinted, and to shape and arrange the suggestions which had come to view from so many different sources, and get them printed on the same paper, for the purpose of giving information to the societies of the character and time of meeting of the Convention, of enabling them to judge of the alterations contemplated, and of exciting attention to the subject, in order that the best views of the whole denomination might be brought together, harmonized, and combined at the meeting this season. On the reading of this paper, agreeably to what had been anticipated, other suggestions were offered by various persons. These were arranged with such modifications of the former ones as coincided with them, and afterwards printed on another paper. Neither of these was of my framing; nor, indeed, was there time in the case for any other than hasty compilations from the suggestions thrown upon the view from the sources already pointed out, and by discussions in missionary bodies.

Without delay, after spending the Sabbath in Milledgeville, as already stated, and having made arrangements for meeting as many of the members of five different missionary bodies, as might be convenient, at five different appointments, in so many weeks, in the middle and upper parts of the State, I proceeded down the country, and spent the following Sabbath at Sunbury. Having consulted with the members of the mission societies there, and at Sweet Hill, been present at the formation of a Cent society by the young ladies at the Rev. Mr. Sweet's school, at the latter place,

and received a liberal collection in Savannah, I passed into South Carolina, and spent the succeeding Sabbath at the Euhaw meeting, where, by public contribution, and from individuals in the vicinity, something handsome was obtained for the mission. After consulting with members of the Mission society in this quarter, and a short visit to Beaufort for the same purpose, I proceeded to Charleston, and there spent the next Sabbath.

The venerable president of the Convention, the Rev. Dr. Furman, having before suggested the propriety of enabling the secretary of the mission to devote a large portion of his time to the business; in conversation with others on the subject, the idea had presented itself with great force as probably practicable, and what would be in no ordinary degree useful, to create, out of contributions of liberal individuals, given especially for that purpose, and which, generally speaking, would be so much over and above what they would otherwise devote to the missionary cause, a distinct fund, the interest of which should be the continual support of the said secretary. Under an impression of this kind, and anxious that nothing should be omitted which might conduce to the benefit of the general cause, and, at the same time, gratified that a suggestion, which appeared to me of so much importance, had originated with so eminent a character, and had been mentioned to me also by Judge Tallmadge, I conceived it not improper, and hesitated not, to make an experiment, and to receive such donations and subscriptions, towards such a special fund, as individuals, after conversing upon the subject, should feel inclined to put into my hands. The experiment answered my expectations. Handsome donations and subscriptions were soon received, in Charleston, in Beaufort, in the vicinity of Co-

sawhatchie, and in various parts of Georgia. Being satisfied of the practicability of the thing, I waved farther exertions till the Convention should meet; but have the happiness to state, that should the Convention and Board think proper to adopt the measure, I have \$150 in cash, and \$350 subscribed for the said fund.

Returning from Charleston into the middle and upper parts of Georgia, my tour in the State was completed the fore part of the third week in January, having spent in it only two months and six days, including the excursion into the lower parts of South Carolina just adverted to; and it is peculiarly gratifying to announce, that the ample liberality, and happy missionary zeal of the people, put into my hands, in that short period, more than \$1500; besides subscriptions for the special fund before mentioned; and besides more than \$1000 forwarded this season, by the societies in that quarter, to the general fund.

Recrossing the Carolinas into Tennessee, I was happy to find that another Mission Society had been formed in East Tennessee, and also one in West Tennessee, in the vicinity of Nashville; and going thence into Kentucky, spent the second Sabbath in February in Washington; consulted with members of the Washington Mission Society; had a meeting with some of the members of the Kentucky Mission Society the same week; and was in Cincinnati, Ohio, the sabbath following. Here the same disposition of liberality and zeal for missions was displayed in a public collection and by the mission societies, as on my former visit to the place. It had been my intention to visit Chillicothe about this time, and have since learned that had it been practicable for me to do so, in all probability a mission society might have been there formed.

Leaving Cincinnati on Monday, I received a collection after preaching, on Tuesday, in Lawrenceburg, Indiana; was in Louisville, Ky. Thursday-night; met with members of the Board of the Bardstown Mission Society in Bardstown, on Friday evening, and with those of the Shelbyville Mission Society, Saturday evening, in Shelbyville, and there spent the Sabbath ensuing; was with members of the Green River Mission Society, in Columbia, Adair county, Ky. the next Sabbath, and proceeded on through Tennessee again into North Carolina, to be present at the annual meeting of the North Carolina Mission Society the third Saturday and Sabbath in March. Thence to Richmond again, in Virginia, where, the last Sabbath in March I had the honour and the happiness to deliver the annual Missionary sermon of the Richmond Female Mission Society. To their collection, which amounted to between 80 and 90 dollars, the Rev. Mr. Rice, a Presbyterian minister, with his usual liberality, added \$3 afterwards.

The next Saturday I had the pleasure to meet with the Fredericksburg Mission Society, in Fredericksburg, Va. and on the Sabbath, the satisfaction of delivering a sermon for the Female Mission Society of the same place.

Passing through Alexandria and Washington, and consulting with members of the Washington Mission Society, I proceeded to Baltimore, and on the Sabbath delivered a missionary sermon, and received a public collection.

The third Sabbath in April, by request of the New-York Foreign Mission Society, I delivered in that city, their annual missionary sermon; and on the Tuesday following, by a similar request, at Lower Merion, Pa. a missionary sermon in presence of the American Baptist Society for propagating the gospel. This evening is ex-

pected of me in Burlington a missionary sermon at a meeting of the New-Jersey Mission Society.

In addition to all these proofs that the missionary spirit is still gaining ground and extending its influence in this country, the multiplication of societies furnishes one of the most convincing and of the most animating nature. These societies, especially Female societies, have increased the last year beyond what it is in my power distinctly to enumerate.

The hope had, indeed, been indulged, that it would be practicable, by this time, to make out a complete list of the numerous and praiseworthy female institutions, spread, and multiplying throughout the United States; but this cannot be done at present.

It was very much my wish to have visited St. Louis in the course of the year, and for a considerable time the expectation was cherished of being able to gratify the wishes of the Board, as well as my own, in doing so; but, availing myself of the discretion confided to me in relation to this point, I deemed it my duty to wave the visit to that place, for the sake of pursuing the course already narrated. To say that this course has been marked with prosperity, would fall exceedingly short of that thankful expression of devout gratitude so due to the signal kindness and mercy of the Lord. Since the date of my letter of the 19th of June, 1816, I have travelled 6600 miles—in populous and in dreary portions of country—through wildernesses and over rivers—across mountains and valleys—in heat and cold—by day and by night—in weariness, and painfulness, and fastings, and loneliness; but, not a moment has been lost for want of health; no painful calamity has fallen to my lot; no peril has closed upon me; nor has fear been permitted to prey on my spirits; nor even inquietude to disturb my peace. Indeed, constantly has the

favourable countenance of society towards the great objects of the mission animated my hopes, while thousands of condescending personal attentions and benefits to myself and the cause, have awakened emotions, which it is alike impossible to conceal, or to find terms sufficiently delicate and expressive to declare; and the fact, that although so large a portion of the whole time has been unavoidably taken up in passing from place to place, I have, besides many other aids and liberalities, received for the missionary object, in cash and subscription, more than \$4000, could not fail to create a confidence of success in the general concern, which nothing but a reverse, most unlikely to occur, can possibly destroy. This fact, too, is the more animating and sustaining, because, while the sum is but little larger than what passed through my hands last year, the time of collecting it has been considerably shorter, and a much smaller proportion of it consists of remittances from mission societies; remittances being this year made by the delegates to the Convention. This, therefore, in conjunction with the multiplying of mission societies, especially considering some other things not necessary to be here mentioned, marks decisively a regularly growing increase of evangelic missionary zeal; and who can repress the exclamation—the Lord hath done great things for us! blessed be the Lord God, who only doeth wondrous things; and let the whole earth be filled with his glory!

With sentiments of

great respect and affection,

Your Agent,

LUTHER RICE.

REV. DR. STAUGHTON,

Cor. Sec'y, &c.

Philadelphia, May 6, 1817.

BURMAN MISSION.

We give the following extracts from a letter addressed by our excellent sister Judson at Rangoon, to her parents at Bradford, Mass. Although accounts from that mission of a later date have been published, we deem the following too interesting to be omitted.

MRS. JUDSON TO HER PARENTS.

Rangoon, June 3, 1816.

“A few days after the death of our little boy, her Highness, the Viceroy's wife visited us with a numerous retinue. She really appeared to sympathise with us in our affliction, and requested Mr. Judson not to let it too much affect his health, which was already very feeble. Sometime after her visit, she invited us to go out into the country with her for the benefit of our healths, and that our minds, as she expressed it, might be relieved from their distress. We consented, and she sent us an elephant, with a howdak upon it for our conveyance. We went three or four miles through the woods; sometimes the small trees were so near together, that our way was impassable, but by the elephant's breaking them down, which he did with the greatest ease at the word of his driver. The scene was truly interesting. Picture to yourselves, my dear parents, thirty men with guns and spears, and red caps on their heads, which partly covered their shoulders, then a huge elephant caparisoned with a gilt howdak, which contained a tall, genteel female, richly dressed in red and white silk. We had the honour of riding next to her ladyship, after us, three or four elephants, with her son, and some of the members of government. Two or three hundred followers, male and female, concluded the procession. Our ride ter-

minated in the centre of a beautiful garden of the Viceroy's. I say beautiful, because it was entirely the work of nature—art had no hand in it. It was full of a variety of fruit trees, growing wild and luxuriant. The noble banyan formed a delightful shade, under which our mats were spread, and we seated ourselves to enjoy the scenery around us. Nothing could exceed the endeavours of the Viceroy's wife to make our excursion agreeable—she gathered fruit and pared it; culled flowers, and knotted them, and presented them with her own hands, which was a mark of her condescension. At dinner, she had her table spread by ours, nor did she refuse to partake of whatever we presented her. We returned in the evening, fatigued with riding on the elephant, delighted with the view of the country and the hospitality of the Burmans, and dejected and depressed with their superstition and idolatry—their darkness and ignorance of the true God. Though we have never said any thing to the Viceroy's family on the subject of religion, yet they perceive a great difference between us and the other foreigners who occasionally visit them. Mr. Judson seldom goes to the government house, as it is much easier for me to have access to her ladyship than for him to do business with the Viceroy. She treats me with great familiarity, but I am generally reserved and serious in her presence, yet manifest a tender concern for her welfare, with which she is much pleased. I do not yet despair of finding some opportunity to introduce the subject of religion to her in such a way as may not appear intrusive, or disgusting.—Were I to appear before her in the character of a teacher, she would think me far beneath her notice, and perhaps forbid my approaching her again; therefore, I

think it the most judicious to convince her by my conduct that I am really different from other females who surround her, and so far gain her confidence and affection that I can gradually introduce the subject without her perceiving my object.

In regard to living, we are much more comfortable than formerly. We have had bread for several months, and have just begun to make butter. Effectual measures have lately been taken to destroy those bands of robbers which so much disturbed our peace. Most of them have been taken and executed, so that we are now greatly relieved from our fears, and live much more quiet than formerly. The country seems at present quiet, and things go on with much regularity. But how long things will continue in this state is uncertain. In trials and afflictions, in peace and prosperity, our only hope is in God, who has ever been our confidence.”

“July 18. *My Dear Parents*, I again take my pen to address you—must again tell you of trials and afflictions, which have more or less been our lot from our first engaging in the mission. Mr. Judson, in consequence of too close application to study during the hot season, has so far injured his head and nerves, that he is entirely unable to study or attend to any thing. It has been coming on gradually for four months, and it is now three since he laid aside study altogether. For sometime after his eyes were affected, I read to him in Burman, and in that way he was able to continue his studies. But now the state of his nerves is such that he cannot even hear me read. His digestive powers are so weak, that he is unable to take any nourishment excepting rice and vegetables. We are seriously contemplating a voyage to Bengal, hoping that the sea air, or

some medical assistance, may be beneficial. We cannot comprehend the design of Providence in these things. If we go to Bengal, the mission must at least be given up for a time, as there is no one to continue here. Whether we shall ever be able to return or not, is uncertain. We had fondly hoped that by the time the language was acquired, a wide and effectual door would be opened for the preaching of the gospel among this people. But now our hopes are blasted, and our brightest prospects darkened. And now, my dear parents, I think I hear you say, Are you not discouraged yet? Is it not best to entirely abandon your object, and come home to America, and settle down in peace and quiet? No! by no means. We will still intercede with our heavenly Father, not only to return us to this mission, but make this affliction tend greatly to its advancement. Or if we may not be permitted to return, we will *beg* and *plead* with others to come, and go on with the mission. We will tell them it is possible for Missionary families to live in Burmah without molestation. We will tell them what our eyes have seen, and what our ears have heard of the horrid idolatry of this people, and how much they need the commiseration of the christian world. We will do more. We will return to Burmah with them and spend the remainder of our days, though deprived of health and strength, in assisting them to acquire the language and encouraging them in their arduous work. No, my dear parents, our hearts are fixed on this mission, and with grace assisting us, we shall relinquish it only with our lives."

"Nov. 14. "Sorrow may endure for a night, but joy cometh in the morning." Yes, my dear parents, we can write of mercies as well as of afflictions. The dark cloud which hung over us when I

last wrote, is dissipated; and the sun of prosperity, made more brilliant by contrast, once more shines upon us. We are still in Rangoon, and our prospects brighter than ever. A few days after my last date, a pious Capt. from Bengal offered us a passage free of expense to Calcutta. This circumstance determined us on going, as Mr. Judson's health continued to decline, and we made preparations accordingly. The Capt. who resided with us during his stay in Rangoon, suggested the idea of Mr. Judson's taking exercise on horseback every morning with him, and for this purpose procured a horse. This exercise was at first painful, but by persevering in it, and adopting a more generous diet, he found he was not growing worse as he had been for the three last months. Still, however, his disorder appeared obstinate, and urged the necessity of a voyage to sea. We had got every thing in readiness, even an order from the Viceroy, without which no female can leave the country, when we received the *joyful* intelligence that Mr. Hough and family had arrived in Bengal, and would soon join us in Rangoon. I immediately gave up the idea of going, tho' we still thought it necessary for Mr. Judson to go. The vessel, however, in which we were to sail, was detained much longer than we expected; during this time, we thought the distressing pains in Mr. Judson's head less frequent, and by persevering in his course of exercise and change of diet, we began to hope he might be restored to health without going to sea, and relinquished the voyage altogether. His health is now much better, though he is not able to study so close as formerly. He has purchased him a horse, on which he rides every morning before sunrise. We had the happiness of welcoming Mr. Hough and family to the mission-

house, on the 15th of October. After being here three years alone, you will readily imagine that we highly enjoy the society of these dear christian friends. And now we begin to hope the time is drawing near when there will be something in circulation among the Burmans, which will excite inquiry respecting the religion of Jesus. Mr. Judson has had a tract ready for printing for several months, and the missionaries at Serampore have kindly given us a printing press and types, which have safely arrived. Mr. Hough understands printing, and the carpenters are now busily employed in putting up a room to print in. My time was never so completely occupied as at present. My health is tolerably good, and I feel that I would not change situations with any person on earth. For a month or two past, I have been employed in writing a little catechism for children in the Burman language. It is just completed, and I am teaching it to a few children who are under my care, and who are learning to read. Pray much for us, my dear parents, for we live where satan's seat is. Pray that it may not be in vain that the gospel is brought to this country, and that we, sinful and guilty as we are, may be made instruments of good to this people.

The viceroy's wife has lately been called to Ava; but the viceroy still remains. I regretted her going, on several accounts. She had evidently become much attached to me. I had an opportunity of trying the sincerity of her friendship at the time we got our order for going to Bengal. I went to her with a petition which Mr. Judson had written, and, contrary to Burman custom, appeared without a present. She was in an inner room with the viceroy, when I presented the petition; and after hearing it read, she looked at the viceroy, and

said it should be granted. She called her secretary, directed him to write an official order, and have it regularly passed through all the offices, and impressed with the royal stamp. I was determined not to leave her until I received my order, as it would be very difficult to get it unless delivered in her presence. It was not long after the order was sent from the house of government, before one of her under officers came in and told me, it would be a long time before my order would pass through the several offices, and that I had better return to my house, and he would bring me the order. The viceroy's wife asked me if that would do as well? Being perfectly acquainted with the object of the man, I replied to her, that I had had much anxiety on account of this order, and if it was her pleasure I preferred waiting for it. She said it should be as I wished, and ordered the man to expedite the business. As she was unwell, she did not leave her room through the day, and I had an opportunity of conversing much with her. Among other things, she asked me what Mr. Judson had come to this country for? Before I had time to answer, an elderly woman present, with whom I had had considerable conversation on our object in coming to this country, replied, that Mr. Judson had come to tell the Burmans of the true God, &c.; and went on and told her word for word all that had ever been said to her. The viceroy's wife then asked what was the difference between the God I worshipped and Gaudama. I had begun to tell her, when one of her people brought in a bag of silver. After she had given orders respecting the money, she wished me to proceed. I had but just begun the second time, when two or three members of government came in, and there it ended. My order was delivered

me toward evening, and then I made her a present, and expressed the obligations I was under to her, and bid her good evening. When an order of this kind is procured by the under officers, it costs about 25 dollars, beside much trouble and perplexity.

Thus, my dear parents, I have given you a general account of our circumstances for several months. I must now conclude, and prepare my letters to send to Calcutta by the present opportunity. Rest assured that this letter leaves us in enjoyment of more comfortable circumstances than we have ever experienced in this place.—We hope we do enjoy religion at times and the presence of God; but we need much more grace, much more humility and devotedness to the cause of God. Do not let a day pass without praying for us.” Ever affectionately

Your daughter,

NANCY JUDSON.

We have the pleasure to announce not only that the printing press above mentioned has arrived at Rangoon, but that it is already in operation. A *Tract* written by Mr. Judson, and a *Catechism* for children by Mrs. Judson, have both been printed in the Burman language by Mr. Hough. Copies of them have been received, by the President of the Board. Thus the *Press*, that powerful engine employed by Providence in the propagation of truth, has been put in motion in this land of darkness. We confidently hope that these first fruits of the mission, in giving light to them that sit in darkness, will be succeeded by a rich harvest of immortal souls. [*Editors.*]

MR. JUDSON TO DR. BALDWIN.

Rangoon, Feb. 10, 1817.

Rev. & Dear Sir,

I HAVE just heard that a person whom we have sometime calculated on, as a letter carrier to Bengal, is unexpectedly going off in the course of an hour: Have, therefore, time only to accompany

the inclosed tracts with a line or two.

We have just begun to circulate these publications, and are praying that they may produce some inquiry among the natives.

And here comes a man this moment to talk about religion.—What shall I do? I will give him a tract to keep him occupied a few moments while I finish this. There, my friend, sit down, and read something that will carry you to heaven, if you believe and receive the glorious Saviour therein exhibited.

We are just entering on a small edition of Matthew, the translation of which I lately commenced. But we are in great want of men and money. Our hands are full from morning till night. I cannot, for my life, translate as fast as brother Hough will print. He has to do all the hard work in the printing office, without a single assistant, and cannot, therefore, apply himself to the study of the language, as is desirable. As for me I have not an hour to converse with the natives, or go out and make proclamation of the glorious gospel.—In regard to money, we have drawn more from Bengal, than has been remitted from America; so that were it not for their truly brotherly kindness in honoring our bills on credit, we should actually starve. Moreover, an edition of five thousand of the New Testament, will cost us nearly five thousand dollars. And what are five thousand among a population of seventeen millions, five millions of whom can read? Oh, that all the members of the Baptist Convention could live in Rangoon one month! Will the Christian world ever awake? Will means ever be used adequate to the necessities of the heathen world? O Lord, send help. Our waiting eyes are unto thee!

Your brother in the Lord,

A. JUDSON.

Rev. Dr. BALDWIN.

ENGLISH BAPTIST MISSION.

Extract of a Letter from the Rev. Mr. Ward, to his friend in London, dated Serampore, Nov. 18, 1816.

“MY DEAR BROTHER,

“Yours, of May last year, is now before me. Remember me very affectionately to the good Quaker. I feel a great regard for that Society on many accounts; and, particularly, when I remember that my dear mother used to tell me, that she owed her first awakenings to the labours of a Quaker in the town-hall at Derby. For all the good news of Bible Associations in yours, accept my thanks.

“I resumed this on the 13th of December, 1816. Since I began it, in November, brother Carey has been on the verge of the grave, according to our apprehensions; but in the Divine councils, I hope he was never more sure of life: he is not yet well. In the present week he has had a slight return of an intermittent fever; but I trust these are only the relics of that which was so formidable; and that the medicinal course he has adopted, will remove the present symptoms, and give him opportunity of complete recovery.

“I rejoice, my brother, to see you so well employed for Ireland, &c. This is the most blessed life—a life of *doing* good. The useful, or active vigorous services, in enlightening, converting, and making men holy, was that which distinguished the primitive days, and this is the glorious feature of the present day; setting the shoulders steadily to the work of heaving the mountain from an oppressed and miserable world. The Lord himself give you all the strength of giants herein.

“We have much comfort in brother and sister Randall; I hope we shall now make good paper.

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“Remember me very affectionately to all whom I know in London. Pray for us. Oh! for some cooling, refreshing, and life-giving streams in this land of sterility. I have had a good deal of conversation lately with a Bramhun, who has been reading the gospel for years, and who begs to be baptized next Lord’s day. He says, when he was at Loaliana, in Hindoostan, an English doctor saw him with the Bengalee Testament in his hand, and threatened to beat him for reading the book. The Bramhun stared at this “worse for mending,” and asked him, why he was to be beat for loving and reading this book.

“Ever, my dear brother,

yours,

W. WARD.”

DEATH OF MR. TROWT, OF SAMARANG.

Extract of a letter from the Rev. Mr. Robinson, of Java, to Mr. Ivimey, dated Weltreevden, Nov. 7, 1816.

“MY DEAR BROTHER,

“I have to communicate the painful intelligence of our dear brother Trowt’s death. He left the world of sin and sorrow on the 24th of October. His complaint was a dysentery, with which he had been afflicted for a long time; but it seems he did not apprehend his end was near, till within the last hour of his life. His heart was much set on his work among the Javanese; and, probably, it was the earnest desire he had to perform that work, which induced him to hope for recovery, when all just ground of hope was removed. I suppose little or nothing can be said of the state of his mind, with the exception that just before his dissolution, he said to brother Bruckner, that all his hope was in the promises. We

are not, however, reduced to the necessity of examining the state of his mind on his death bed, for proofs that he was a true Christian: his life gave full proof of this; so that while we lament that he has been taken from us, we need not doubt but he has entered into the joy of his Lord. The Java Mission has sustained a great loss by his death; for he had good abilities, and he made a good use of them. I really suspect he hastened his end by a too close application to study. The Javanese language is very difficult to learn; but he was determined to conquer it, and he has lost his life in the attempt.—The proficiency he made was great; and had life and health been granted him, it is probable that he would soon have given to the poor ignorant Javanese a part of the scriptures in their own language. But he is gone, and what he would have done, remains for others to do." [Eng. Bap. Mag.]



PROCEEDINGS OF THE LONDON MISSIONARY SOCIETY, AT THEIR ANNUAL MEETING, HELD IN SPA-FIELDS CHAPEL, THURSDAY, MAY 15, 1817.

[From the London Evan. Mag.]

THE meeting commenced with prayer, by the Rev. Mr. Kent, of Gravesend. W. A. Hankey, Esq. treasurer, was called to the chair, and opened the business of the day, by a suitable address. The plan of the Society was then read by the Rev. Mr. Platt, and the Report of the Directors by the Secretary, but much abridged. The state of the Society's funds was next reported by the treasurer, when it appeared, that the receipts of the past year amounted to 21865*l.* 4*s.* 0½*d.* The following sums were collected during the meeting of the Society, at the several places of worship.

Surry Chapel . . .	l.	434	16	0
Rev. Mr. Upton's .		42	11	10
Tabernacle		160	3	4
Spa Fields		122	18	0
Tottenham Court				
Chapel		173	0	2
Blackfriars' Church		146	15	0
Sion Chapel		120	0	0
Orange Street . . .		86	0	0
Islington		62	7	6

Total l. 1348 11 10

[We subjoin a few extracts from the observations offered on this occasion.]

DR. BOGUE

Moved, that the Report of the Directors be received, approved, and printed. In recommending this motion, he expressed himself to the following effect:

Of all the companies met together upon the face of the earth, I know not that there is one assembled upon a more important occasion than the present. We represent a multitude of Christians and congregations united to spread the gospel of Christ over the face of the whole earth. And with what dispositions should we engage in this service? Ought there not to be a spirit of prayer, of love, of zeal, of devotion? Under the influence of this spirit, every speaker should address you, and every hearer listen to what he says; and our united prayer should be, that the sacred Spirit may descend, and anoint our souls with those affections which become us in our present situation; that we may feel as we ought, and form plans for advancing the kingdom of Christ, in the most extensive degree.

When we survey the existence of this society, from its birth to its present maturity, I think we may do it with pleasure and delight. The charms of novelty are gone; but there is something that should please us far more than novelty—that is *success*. The Society has not laboured in vain.

The formation of this Society, by the union of Christians of various denominations, gives an importance to the religious world that it did not possess for centuries before : and much has been done in a variety of ways in consequence of this impulse. Nay, where can we look, since the apostolic age, for more remarkable events? The time of the reformation we venerate, but its effects did not extend so widely. In consequence of this Society, similar ones were formed.* Other denominations, who have thought it most advisable to act by themselves, have formed societies, and furnished us with allies in the great warfare against sin, and against Satan.— This is not all. That spirit of benevolence, which gave birth to this Society, has extended itself to Bible Societies, Tract Societies, and various other means of diffusing Divine truth : to none perhaps more extensively, than the schools for instructing the rising generation in the principles of religion.

Let us consider too, that there has been a progress of the missionary spirit. It was said at first, that it is only a short pang of zeal for the heathen ; it would soon die away. I said, it would not.— To convert the heathen, is the duty of Christians ; and the more that duty is explained, the better it is understood, the more powerfully it is felt, the more will the missionary spirit increase ; because the missionary spirit arises out of that great commandment of the law, ‘ Thou shalt love thy neighbour as thyself.’ And in the gospel, the great principle of love to Christ constrains us to live to him who died for us, and rose again.— Herein consists the great strength of the Missionary Society—the spirit of love to souls. I rejoice

that this spirit has continued, has increased, has spread itself far and wide ; that I believe now in England there is hardly a congregation where vital religion flourishes, which does not exert itself in the missionary cause. It is exceedingly pleasing to find, that this Society has been able to plant the standard of the Redeemer so widely in the world. Some have imagined, that if the missionaries had been all sent to one place for a season, and then to others, it would have been more beneficial : but I should not hesitate to enter the lists with any man, to prove, that the plan of our Society is more apostolical, and more useful. Multitudes of stations have been occupied by our missionaries, both in the civilized and barbarous world ; and the gradual increase in each is proportioned to the extent of the field. This is, I am persuaded, the most effectual method of advancing the Gospel of Christ : We have the first field in the world in our mission in China. There is a world of souls in that country, and God has promised Christ the ends of the earth for his possession. Every one will view with approbation the missionary stations in other parts of the world, and the evidence we have of the power of the Holy Spirit accompanying the preaching of the Gospel. We see the most brutish people upon earth become thoughtful about the salvation of their souls, feeling their need of a Saviour, and seeking everlasting blessedness. Contrary to their natural indolence, they take the sacred book into their hands, examine it with diligence, believe it, and live upon it. Could human power have produced such a change as this ? If Socrates had laboured at it for a thousand years, he would have laboured in vain.

* Should not Dr Bogue have said,—in consequence of the formation of the Baptist Missionary Society, in 1792, the London Missionary, and other similar Societies, were formed ?

It has been effected by the Gospel of Christ, accompanied by the power of his Spirit. I am sure you have been delighted with what you heard in our Report concerning several stations in Africa. Do you think the Society has laboured in vain? It is a most amazing thing to think of, and should engage our liveliest gratitude to God, that he has been pleased so to bless his word: that he should manifest so remarkably that the Gospel is the power of God unto the salvation of the savage as well as the civilized.

With respect to other Missionary Societies, we feel no jealousy; we count them not as rivals, but as our allies in the army of Christ, seeking with one accord the destruc-

tion of the kingdom of Satan. We cordially wish them success. One thing I will say of them, I wish we may excel them in fighting. I am desirous that this Society may excel them, in the wisdom of its plans, in the vigour of its exertions, in the piety, zeal, and devotedness, of its missionaries, and in the abundance of their labours; so that when the Ecclesiastical History of the nineteenth century shall be recorded, it may be said that no body of men contributed so much to the advancement of the kingdom of Christ as the Missionary Society formed in London in the year 1795."

[Extracts from other interesting addresses may be inserted in our next No.]

Religious Intelligence.

ANNUAL GENERAL MEETINGS OF BAPTIST SOCIETIES IN ENGLAND.

[From the Eng. Bap. Mag.]

THE return of this interesting season, and the assembling together of so many of the ministers and followers of our Lord Jesus, to promote the extension of his kingdom, both at home and abroad, have again produced pleasure and gratification to the churches in the metropolis: and, we doubt not, but these annual meetings will be productive of the most solid advantages, not only in promoting a union of the most desirable kind—a union of knowledge and affection between those who having the same "Lord," the same "faith," and the same "baptism," would not otherwise have had opportunity of uniting for the purpose of diffusing the influence of the "common salvation."—We congratulate, therefore, our churches in town and country, on the gratifying prospect which now opens before them; and confidently anticipate, that by these means

the peace and prosperity of the Baptist denomination will be greatly promoted. In the East and West Indies, new churches, founded upon the principles on which the English Baptist churches are established, are rising up: In Ireland, several similar societies are already collected; and in our own country, they are annually increasing. May it be said of them, in reference to the purity of their faith and discipline, "They look forth as the morning, fair as the moon, clear as the sun, and (to the enemies of truth and righteousness,) terrible as an army with banners."

BAPTIST MISSIONARY SOCIETY.

ON the 25th June, at eleven o'clock, the friends of this great cause met at Spa-fields, and the Rev. J. Kinghorn, of Norwich, preached from Psalm xcvi. 3, "Declare his glory among the heathen, his wonders among all nations." The devotional services were conducted by Messrs. Griffin, Dr. Rippon, Rees, and Ivimey.

In the evening, at six, met again at Sion-chapel, when the Rev. W. Winterbotham, of Horsley, preached from Mal. i. 11, "For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." The devotional services were conducted by Messrs. Shirley, of Sevenoaks, and Cox, and Shenston, of London.

The meetings were as well attended as at any former period, and the collections, though not equal to former years, were good. Much happiness appeared to be felt by those who on these occasions were praying—"O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

GENERAL MEETING.

THE General Meeting was held at Dr. Rippon's, Carter-lane, on Thursday, at eight o'clock in the morning, and was very numerously attended. The ministers from different counties gave very gratifying reports of the state of religion. Dr. Rippon was in the chair. Messrs. Hutchings and Dyer engaged in prayer.

The Stepney Academical Institution met at Salter's-Hall, at twelve o'clock, when Mr. Hinton preached, from Gal. ii. 15, 16, and Mr. Hoby, and Dr. Winter engaged in prayer.—Forty-five pounds were collected for the Institution. Mr. Hinton was requested to print his sermon.

In the evening, at Salters'-hall, at half-past six, Messrs. Hutchings, Morgan, and Dr. Ryland engaged in prayer. A very interesting Report was read by Mr. Dyer, of Reading. The sums collected for the mission amounted to about 260*l.*

BAPTIST IRISH SOCIETY.

THE third annual meeting was held at the City of London Tavern, Bishopsgate-street, on Friday the 27th, Joseph Butterworth, Esq. M. P. in the chair.

After singing the 117th Psalm, and prayer by Mr. William Shenston, the Secretary read the Report; and

The Rev. *F. A. Cox*, in rising to propose the approval of the Report, said it had been intimated that expectation would be disappointed; this, however, had appeared to be excessive modesty in the committee, which all must have discovered who had heard that Report. He had felt strongly when reading the History of the Reformation in the sixteenth century, but he thought the nineteenth century would exceed that period: that was the first reformation, but this is the second;—that under the auspices of Henry VIII. this under a much more exalted monarch, George III. He had often wished that the mantle of Luther had descended upon genuine descendants of that great man; but though it had been three centuries in falling, it had at length rested, and a double portion of the same spirit was now discovered.—He remembered Brydone standing on the top of Etna, comprehending a circumference of 1000 miles; but we stand upon a higher eminence, and he beheld the Sun of Righteousness, which was now illuminating an apostatized world.—The light which had tinged the dark clouds of India with its beams, had increased till its extended rays had begun to illumine the whole of Ireland. Great Britain, so eminent for its military prowess, he congratulated more for moral and spiritual exploits. Her geographers had visited foreign lands from motives of curiosity; but now their object would be to cut a

channel for the waters of the sanctuary to flow throughout all the earth.

Mr. Cox congratulated those persons who had originated this society, especially for teaching the Irish language. Suppose this kingdom was to become subject to the Chinese empire, and our conquerors were to determine to communicate nothing for our use but through their own language: however much we might thank them for their benevolent intentions, we should thank them more for imparting the designed benefits in our native language. He congratulated the ladies, who had raised the last year upwards of 70*l.* for the society. He congratulated the worthy Chairman, who, if he could have his wish, should not only have M. P. (Member of Parliament,) affixed to his name; but M. B. (Minister of Benevolence.)

Dr. *Steadman* felt a considerable degree of diffidence, not because disappointed in the Report, nor from the number who now attended, but from two causes.—Two years since, this meeting wished him to make some more direct efforts, and last year the Chairman expressed his desire that he should visit Ireland; with which request he would gladly have complied. This arose from want of *ability*, not of inclination. He was sure he could say nothing interesting after the Report, and after the eloquent address just delivered. He had no claims to eloquence; if he had, he had no need on this occasion of employing it. Every Christian present, and in the British empire, must feel this society has a claim on his efforts. Efforts to do good, ought to employ, and have very extensively employed British Christians. To teach illiterate men to read the scriptures, is an object nearly allied to his, who put that book in our hands; and to lead to a *further* acquaintance with it, still more

perfectly accords with his design.

It has been observed, that this period is a second reformation; and it is delightful to observe in how admirable a way Providence brings about its designs by degrees. The reformation was but partial, though as great as could then be expected: it has ever since been gradually increasing, but vastly accelerating within our own recollection.

When I compare what I remember, I congratulate my country on its improvement. Could such a society have been convened together twenty-five or twenty-six years ago? Perhaps, if all the societies then existing had been condensed in one, it would not have been more numerous than that now assembled. If I were to go to Ireland, I would congratulate the Irish people—the children of the schools—in those parts especially in which the Irish language is taught. He was ready to ask, Why was this plan not resorted to before? He would congratulate them on the fetters of Popery being much relaxed, and trusted they would be more and more loosened, till they were utterly shaken off. The revelation of the scriptures will effect this. What effected the Reformation? Preaching the word was very efficient, but especially circulating the scriptures. To them they appealed: they saw written—“Accomplished by the finger of God.” You know the happy effects. Britain threw off the yoke: Ireland will do the same, only give time and scope for the operation. No force is applied—no comments employed; and can we hesitate when the God of the Bible speaks intelligibly? The Bible asks no comment to support its authority, any more than it requires the aid of the sun to emblazon its lustre. I anticipate the triumphs of truth. Were the

society to stop where it is, very important services have already been rendered. Souls have been converted—instruction communicated. Go on, ladies: go on, friends. If motives are pure, and God forbid we should suspect them, we may be certain of success. Achievements have been referred to, but what expense have they cost? What lives of our fellow-creatures! But these have been unstained by blood: all is advantage here. Not only blood has been spared, but the *life of the soul* promoted. Not only temporal good—but spiritual good have been communicated in the highest degree. [The Dr. added a sentiment of Doddridge, on the worth of one soul.] Many souls have been put in possession of this salvation by the exertions of this society. Yes: rising superior to all difficulties, and humbly imitating the example of Christ our Redeemer, let us imitate his example: the more we are like him, the more felicity now and forever.

Go on, and prosper. Increasing assistance will come in. The list of supporters will strengthen your faith, and be a stimulus to farther exertions.

The Rev. *Edmond Rogers* (one of the society's missionaries.)—"When you consider," said he, "that I am just come from the wilds of Connaught, you may conceive mine an awkward situation. Some may expect a fine speech, but those who know me, know that I am no great speechifier. All I can do, is to state a few facts, or rather confirm the facts already mentioned in the Report. You have *heard* of the horrors of Popery and superstition; but I have *seen* them. A woman, with a little child, ascended Crogh Patrick to perform penance; a shower of snow fell, and she and her infant fell victims to superstition. You are pointed to another mountain—to Calvary, where a stream flows

which cleanseth from all sin.—You may think this story incredible: but why should you do so? Consider what was formerly our condition in England, when there were no scriptures. Ireland had been shamefully neglected; she had been for years crying in the language of Esau, when hearing of attentions to the Hindoos and Africans, 'Hast thou but one blessing, Oh my father!' You have heard of one girl, fifteen years of age, who had committed to memory seventy-nine chapters; another of seven years, who committed six chapters in six days! It will be vain for priests to expect confession or penances from them if they know the scriptures; as a priest confessed to me, with pain. I agreed with him. *We never quarrel.* He thought the children would know as much of the scriptures as their priests. We were quite of one mind on that subject. The Pope's bull has lately declared, that if the scriptures are circulated, their *holy religion* will be destroyed. Several priests have opposed the schools, and have cursed families from the altar with *eternal damnation*, because they had the heretics' book. Not long before I left Connaught, a priest expressed his large congregation his expectation, that the earth would swallow their cabins, and all they contained, because testaments were in them. A poor man to avoid this danger, tied two to a stick stuck in the ground in his garden, to see if the earth would swallow them up! Finding it did not, he has since used them without fear. When I collected in Wales, last summer, a poor woman wished she could purchase a New Testament, but had but two-pence; she said, however, she would give it, which was her all, to have that verse printed—'In that day there shall be a fountain opened for sin and uncleanness.' The Captain of our salvation was

now in Ireland, entering it in his chariot; and Satan was trembling at the sound of his chariot wheels." Mr. Rogers said, he had thought of leaving Ireland: the best place he ever had to preach in was an Irish cabin; he would, therefore, go back with double vigour, if the society would send him. There was a great spirit of inquiry; some were now so bold as to answer the priest without hesitation; several parents had left mass, in consequence of the children going to school. A priest called upon them to know why? 'Oh,' said they, we have read the word of God, and find not a word of penances in it, and we will never go to chapel again; if we die to-morrow, we shall not want the anointing from you, as we have a better priest, the High-priest of our profession! A school-master, (all of whom are employed by the society, seem enlightened to discern the absurdities of Popery,) spoke very boldly to a bishop lately, in presence of one thousand persons. 'Do you know your Catechism?' said the bishop. 'Yes: better than those boobies of priests you send here, my lord.' How many commandments are there? 'Ten of God's, and seven of man, added by yourselves; for what reasons you know best.' Every thing shows that we ought to go on with this work."

Dr. Ryland. "I shall not take up your time in testifying my approbation of the society. The measure of teaching to read in Irish was dictated by the soundest wisdom, and resulting in the best effects. He would mention one or two instances. A few years back he conversed with a minister who had travelled in popish countries: when in Spain, he lost no opportunity of hearing the monks, as there was no preaching by arch-bishops, bishops, or parish priests. No sermon but in praise of some saint or ceremony. He had read a

printed sermon which stated, that a man was sent to purgatory, and that the Virgin Mary scolded her Son, who sent orders to release him! Cotton Mather mentions the absurdities taught by Jesuits in Canada. A famous warrior of the Indians had been taken prisoner: who, when visited by a Protestant minister, desired to know the difference between the religion of priests and theirs: Cotton Mather took a tankard of beer which stood on the table, with a lid to it, and said, "The doctrine of Christ is like good drink, but Papists put poison into it: hence you run mad and fight; but we open the cup and show you the liquor—they shut down the lid and expect you to drink it blindfold!" These priests had insinuated, to serve a political purpose, that Christ was a Frenchman, and that the English had crucified him. When they came to confession, they told them to bring a number of skins to the priest; but, on the contrary, the scripture represents salvation as without money and without price. This statement had such an effect upon the Indian's mind, that he exclaimed, "You shall be my father and teacher—I will spit out the French poison, all of it." Hence the Doctor inferred, that to give the scriptures in their own tongue was the best method."

Dr. Newman. "When I think of Popish superstition, I think of the Augean stable; thirty-nine years, they said, it would take to cleanse it. The fabled Hercules did it by turning a river through it. Let us turn a river through Ireland—a pure river of water of life! I congratulate you on what God hath wrought. At one time a clergyman could not read. If a Bible was found in an archbishop's palace, he could not read it. The archbishop of Mentz found a Bible; "I confess," said he, I do not know what book it is, but it is all against us." Now it is found

in the cabins of the Irish. I advert to the great object the society has in view. In the reign of Edward VI. [1549,] a great rebellion in Devonshire—they were longing for abbey religion again; ten thousand of them went into the fields with priests and a crucifix. “We will have the Bible in English called in again,” said they, “otherwise the priests will not long confound the heretics.” In his late bull, Pope Pius VII. flatly contradicts Pius VI. who recommended the scriptures to be read by the people. These cannot both be infallible !!

J. Butterworth, Esq. in returning thanks, related an anecdote of a priest; who, in order to get a collection from his flock, told them the bridge out of purgatory was broken down. “Father,” said they, “what must be done?” To which he replied, “A good collection must be made to repair it.” Mr. B. intimated how much more beneficial the subscription would be employed by this society.

The meeting concluded by singing,

“Praise God from whom all,” &c.

The sum collected for the Irish mission during the week amounted to about £308 7s. 5d. Upwards of 500 took breakfast, and about 1000 attended. The meeting continued for nearly five hours, but the attention was maintained with vigour till the end.

BRITISH AND FOREIGN BIBLE
SOCIETY.

[From the Lon. Evan. Mag.]

On Wednesday, May 7, was held the thirteenth Anniversary of this Institution, at Freemasons' Hall, London: at which their pious and noble Patron, Lord Teignmouth, presided, who was supported by the Bishops of Salisbury, Norwich, Gloucester, and Cloyne, the

Earl of Elgin, Lord Gambier, and several respectable Members of the British Parliament.

The Report, together with the whole proceedings of this Meeting, were replete with the most lively interest, and equally encouraging with those of any former Anniversary; but as we expect to be enabled to furnish our readers with a detailed account, we shall, for the present, confine ourselves to a few of the most prominent facts stated in the Report.

The object of the Society is increasingly felt and promoted in every quarter of the globe, and new fields are continually opening for the dispensation of its bounty, by encouraging the establishment of Societies for perpetuating the distribution of the Holy Scriptures, by granting to them pecuniary aid at their establishment, and in the progress of printing large editions of the Holy Scriptures.—Among the Roman Catholics upon the continent, large impressions of the New Testament have been circulated at the charge of the Society, as well as to Protestants situated in Catholic countries, which have been attended with the most beneficial results.

The Auxiliary Societies in the United Kingdom, although much increased in number, continue their operations with vigour; and, notwithstanding the past year has been one of peculiar distress, they have contributed to the Parent Institution no less than 52,027l. 9s. 8d.; and as their local wants become supplied with the Holy Scriptures, they progressively allot a considerable portion of those contributions to the general purposes of the Parent Institution, without requiring any return in Bibles and Testaments, thereby enabling them to promote more extensively the printing and circulation of the Holy Scriptures in countries destitute of the Word of Life.—The sum of 21,954l. 7s. 6d. has been received during the past year for Bibles and Testaments—The total *nett* receipts was 84,240l. 17s. 4d. and the *nett* expenditure 89,230l. 9s. 9d.

The total number of Bibles issued during the year, ending the 31st of March last, was 92,259, and of Testaments 100 782; making the whole number issued by the Society exceed A MILLION AND THREE QUARTERS of copies of the Holy Scriptures.

DOMESTIC RELIGIOUS INTELLIGENCE.

REVIVAL OF RELIGION IN BROADALBIN, COUNTY OF MONTGOMERY, STATE OF N. Y.

Extract of a Letter to one of the Editors.

Broadalbin, July 20, 1817.

Dear Brother,

It is with pleasure that I embrace this opportunity to inform you of the work of God in this place, which commenced the beginning of last winter. On the first of December, the church met to commemorate the death and sufferings of our Lord. Our minds were dark, our affections languid, and all was cold and barren. But as the darkest time in the night is just before the dawning of the day, so our hearts were soon made to rejoice. In the evening we met in conference, and God was pleased to meet with us. This was truly a heavenly season: a time of refreshing from the presence of the Lord. Some were pricked in the heart, who in view of their lost condition wept most bitterly. The work appeared powerful, and rapid in its progress. Meetings were held almost every evening. The attention of all classes from 9 to 50 years of age was called up, and many, as we have reason to hope, have been converted to God.

From the first of December to the fourth of May, seventy-eight were baptized; a number more we have reason to hope have experienced the power of truth on their hearts, who have not publickly put on Christ. Although the work has considerably subsided, there appears to be a good degree of engagedness among professors, and a general determination to maintain the visible cause of truth. May the God of all grace grant them strength to persevere to the end.

Yours, &c.

BARTON CAPRON.

Extract of a Letter from Rev. S. Stearns to one of the Editors.

Bath, Sept. 4, 1817.

REV. & DEAR SIR,

As it is the delight of the children of God to record his goodness, and to speak of his wonderful works to the children of men, I send you the following account of the late gracious work of God among us.

I hope we have not, like Pharaoh's chief butler, wholly forgotten our kind Benefactor; although, it is now at a late period, that I attempt to give you this brief sketch.

It is about seven years since a small Baptist church was constituted in this town: With a very gradual increase, it arose from ten to forty-five members. During the year 1815 the church, and indeed the cause of religion through the place was very low.—No one is capable of entering fully into my feelings at that time, who has never known the discouragements resulting from an unsuccessful ministry. Sometimes I was on the point of giving up all as lost;—and not unfrequently had gloomy apprehensions, that God would speedily remove the candlestick out of its place. Toward the close of the year, and at the commencement of 1816, appearances became in some degree changed. The first thing visible was an uncommon flocking to meeting, attended with a remarkable stillness and solemnity upon the audience. I had frequently discovered similar appearances; but which like the morning cloud and early dew had soon passed away, and disappointed my fairest hopes. My unbelief prevailed at first to a very great degree. I greatly feared that my expectations would again be cut off. But, blessed be God, that was not the case. As my dis-

tress had been long and painful, so now my joy was proportionably great. The Spirit seemed to descend like a mighty rushing wind, and soon a general attention prevailed through the town. Each of the religious societies shared in the work. In this revival, the means God has seen fit to honour have been various. A poor man by the name of Scribner, who stood in the Methodist connexion, was apparently blest to the awakening of a number. But, although the preaching of the Gospel was in many instances blessed to the awakening and comforting of souls, yet, perhaps, the appearance and conversation of the converts, may be considered in more instances as the instrumental cause. It must, however, in justice to the sacred rite be observed, that God greatly distinguished the ordinance of Baptism, as a means of awakening sinners. Numbers in giving in their experience, were constrained to honour that ancient institution by testifying, that they went thoughtless to the water, but came away deeply impressed with a sense of their sin and danger.

Of the subjects of this work, it may in truth be said, that it has exempted no age, sex, or condition. The aged, middle aged, and youth, have alike shared in its blessings. Some influential characters, and some in the lowest walks of life have been hopefully born of the Spirit. Among our young merchants the work was so remarkable, that it was often said that "all our stores had become meeting houses." The work has been unattended with noise and confusion. Though in some few instances the distress of the awakened has been too great to be suppressed; yet, generally, deep solemnity has marked the penitent; and a holy smile of joy and complacency, the pardoned sinner. In fine, from

appearances at the time, and from the effects since discovered, we have every reason to believe that it was the work of God: And I do sincerely believe, that Balaam's exclamation concerning Israel may here be applied—"What hath God wrought!" O for hearts to praise and glorify his name, who hath regarded us in our low estate, because his mercy endureth forever!

The work has been for some time past evidently on the decline; but even now, there are a few, who, as the gleanings of the vintage, and as the berries upon the uppermost boughs, are one after another coming in.

Since the revival commenced one hundred and six have been added to this church, and one hundred and seven have joined the two Congregational churches in the town. Some have also joined the Methodist communion. May we not hope at the great day, that more than two hundred souls from this work will be found prepared to take a seat at the right hand of the great and good Shepherd!

Since the Lord has been graciously building up his spiritual house among us, he has likewise, in answer to prayer, opened the hearts of the people to build us a neat, and convenient house for public worship, sufficiently large for our present society. But, dear sir, when I record these things, and reflect upon my own unworthiness, how surprising does the goodness of God appear! Not unto us, not unto us, but to the name of the Lord be all the glory.

I am, dear sir,

with much esteem,

Yours, &c.

SILAS STEARNS,

For the Amer. B. Mag.

[The two following articles were not received in time to be placed under the head of Religious Communications.]

ON THE JUBILEE OF THE REFORMATION.

MESSRS. EDITORS,

It may not be known to all your readers, that the 31st of October is made memorable by the commencement of that great work by which the power of Papal supremacy was broken, and many millions of souls were liberated from ecclesiastical tyranny. As the third century has now elapsed since Martin Luther first stepped forward to oppose the dangerous errors which were propagated by the church of Rome, I have thought it proper to call their attention to the importance of that work which he was instrumental of accomplishing.

The thirty-first of October being the day on which Luther published his ninety-five theses against indulgences, was commemorated by christians generally, both in the year 1617, and also in the year 1717. A Centurial Jubilee has also been proclaimed by the Lutherans in Denmark, and other countries on the continent of Europe for the thirty-first of October of the present year, 1817; and the Evangelical Lutheran Synod of Pennsylvania have made preparations to solemnize that day as a "Jubilee of the Reformation," by offering public thanksgiving and praise to God.

That day is no more worthy to be noticed by us than any other day in an hundred years when unassociated with the Reformation from Popery. Yet, when we consider the miserable condition in which the world had been held for so many centuries, the wonderful revolution in states, kingdoms, and empires, with which the events of that day were succeeded, and the

consequent blessings which mankind have enjoyed for near three hundred years, the thirty-first of October, 1517, must certainly be reckoned among the most remarkable days which have ever been witnessed by the church of Jesus Christ. It should be to us, in respect to our religious liberty, what the fourth day of July, 1776, is in respect to our civil.

Neither the limits of your work, nor the ability of the writer, will allow an adequate representation of the events to which the return of that day, especially at the close of the third century, is calculated to conduct the minds of christians. One object I have in view, in sending you this paper, is to express my desire that some of your correspondents will furnish, in a subsequent number, a succinct account of the nature, causes and effects of the reformation accomplished through the instrumentality of Luther, Calvin, Zuinglius, Melancthon, and their co-adjutors; and follow it up in subsequent numbers with a brief description of the progress of christianity during the three succeeding centuries. I do think this a subject worthy the attention of one of your most laborious and able correspondents, and a subject which ought indeed to be presented to the minds of your numerous readers.

Now is the time, and the best time too, to induce the young and rising generation to acquaint themselves with this interesting part of Ecclesiastical history—and as they are soon to be actively engaged, as we humbly trust, in carrying forward the great work of evangelizing the world, it is of vast importance that they should be well acquainted with the progress of the gospel since the days of Luther.

The late attempts to revive the prerogatives of the Pope, the re-establishment of the infamous

inquisition, and especially the promulgation of the Bull of Pope Pius VII. against Bible Societies, anathematizing all who engage in them, seem to justify at this time, a development of the errors, impositions, and cruelties maintained by the Roman Church before the Reformation, that christians may unite their prayers to the Father of mercies, that he would avert these evils from succeeding generations. The spirit of Popery is an intolerant and persecuting spirit; it enslaves the consciences of men, and teaches them to rely for salvation on their own works, and the intercession of saints and angels, and not on the merits of the Son of God—it withholds the Bible from the common people, and opposes the efforts made to spread the knowledge of the gospel through the world—it allows no possibility of salvation to any without the pale of the Roman Catholic church, and exalts the Pope as supreme head of the church on earth, who executes infallibly the purposes of Jesus Christ, having power to forgive sins, to release souls from punishment, or consign them to perdition at his pleasure, and to impose penances, ceremonies, and articles of faith, with an authority equal or superior to that of the scriptures themselves. Hundreds and thousands of eminent saints have been put to death, or had their goods confiscated, and their bodies put to the most cruel tortures for daring to disbelieve the infallibility of the Pope, and refusing to submit to his impious decisions. Should the power of the Pope be again universally established, the same scenes would be acted over. The true Church would be obliged to flee into the wilderness, and darkness would again cover the earth.

Let these considerations induce christians to pray, as their pious fathers used to do, "for the pulling down of Popery," and for the

preservation and propagation of the pure light of the gospel—especially at the commencement of the fourth century from the Reformation. Before the present hundred years shall have rolled around, astonishing changes will have taken place; and what adds solemnity and interest to the thought is, that all the millions of souls that now inhabit the earth, will, before that period, have passed into eternity. The thirty-first of October, 1917, who of us shall see !!

Socius.

INDULGENCE FOR ROBBERY.

JOHN TETZEL, a Dominican inquisitor, employed to sell the indulgences of Pope Leo X. travelled throughout various parts of Europe persuading the people that the moment any person had paid the money for his indulgence, he might be certain of his salvation; for all his crimes, however enormous, would be forgiven. At Leipsic, it is said, that after he had "scraped together a great deal of money from all ranks of people," a nobleman who suspected the imposture, put this question to him—"Can you grant absolution for a sin which a man shall intend to commit in future?" "Yes," replied the frontless commissioner, "but on condition that the proper sum of money be actually paid down." The nobleman instantly produced the sum demanded, and in return received a diploma sealed and signed by Tetzal, absolving him from the unexplained crime which he secretly intended to commit. Not long after, when Tetzal was about to leave Leipsic, the nobleman made inquiry respecting the road he would probably travel, waited for him in ambush at a convenient place, attacked and robbed him; then beat him soundly with a stick, sent him back again to Leipsic with his chest empty, and, part-

ing, said—"This is the fault I intended to commit, and for which I have your absolution!"

This humorous story is related by the cautious Seckendorf, and may serve to show the almost incredible lengths to which the popish agents proceeded in the detestable traffic so clearly laid open by this anecdote.

EDUCATION SOCIETIES.

The information we have received from different sources, in relation to measures which have been taken for the education of young men who appear to be called of God to the work of the ministry, has afforded us much pleasure. We were gratified to observe the following notice in the *Western New-York Baptist Magazine*.

A MEETING of a number of Ministers and Brethren of the Baptist denomination was held in Hamilton in May last, to consider the propriety and importance of affording assistance to young men, in obtaining a competent education, who are called of God to preach.

After prayerful deliberation on the subject, it was the unanimous opinion of those present, that to promote the future usefulness of those whom God is raising up to be Ministers of the New-Testament, some provision should be made for their instruction.

The undersigned were appointed to consult with Fathers and Brethren not present, and to obtain information from several Theological Institutions recently established by the Baptist denomination in other places; and advertise another meeting. These directions have been attended to, and the subject is assuming an interest with many, beyond what was at first anticipated.

We hereby give notice, that the next Meeting will be held at the Baptist Meeting-House in Hamilton, on the fourth Wednesday in September next, at ten o'clock, A. M. at which time a Sermon may be expected on the occasion.

The Ministers and Brethren from the several Associations in the country, as far as will be practicable, are respectfully solicited to attend.

JOEL W. CLARK,
NATHANIEL KENDRICK,
CHARLES W. HULL,
DANIEL HASCALL.

The Hudson River Baptist Association, held in the city of Troy, on the 27, 28, and 29th, of August, 1817—observe, that they "have learned with pleasure, that the subject of the Education Society continues to excite a lively interest in the Churches." The Association contributed \$53,79 towards the above important object.

At the close of the *Warren Association*, which was held in Boston, at the first Baptist Meeting-House, September 9 and 10, 1817, the Subscribers and Trustees of the *Education Society* of the Warren Baptist Association, held their first anniversary. The following officers were chosen for the ensuing year—

James M. Winchell, Secretary.
James Loring, Treasurer.

Executive Committee.

Stephen S. Nelson, Samuel Glover,
David Benedict, Jonathn Going,
William Gammell, Barnabas Bates,
Abiel Fisher, jr.

According to a resolution of the Education Committee, the applicants for the aid of this Society must be members of Baptist churches. They must also present written certificates that they are in good standing, and that the churches to which they belong approve of their devoting themselves to the work of the ministry. They must address their applications to the Secretary, stating their views of the gospel ministry, and their desire to engage in it; and if received, after due examination must be subject to the direction of the Committee as to the length and course of their studies, and the exercise of their gifts. This last regulation is adopted for the purpose of preventing individuals from defeating the object of the Society in affording them patronage, and not to prevent them from preaching on all proper occasions.

The Committee are to hold their meetings half yearly, unless called together oftener by the Chairman at the request of three members.

The Churches presented in aid of this institution \$163,68

The *Massachusetts Baptist Education Society*, comprising the churches of the BOSTON BAPTIST ASSOCIATION, held its 3d annual meeting at Danvers, Sept. 18, 1817. It is with emotions of gratitude we inform the public that the Churches have taken a deep interest in promoting the objects of this institution. The Treasurer received from the Churches and from individuals of

this Association \$797.* As the report of the Secretary of this Society will appear in a future number of the Magazine, it is not necessary we should give a minute account of its operations. The Association voted, that it be recommended to the churches, to afford assistance in collecting a library for the use of the Baptist Education Society. Books are to be lodged with the Executive Committee. It is hoped that the above recommendation will have a good effect. Many individuals who cannot conveniently add to the funds of the treasury, may have it in their power to enrich the library with the works of men distinguished for their piety and learning.

MISSION SOCIETIES.

A Society has recently been formed in the city of New-York, under the title of "*The United Foreign Missionary Society*," composed of the Presbyterian, Reformed Dutch, and Associate Reformed churches, and all others who may choose to join them. The object of the society is "to spread the gospel among the Indians of North America, the inhabitants of Mexico and South America, and other portions of the heathen and antichristian world." The Hon. Stephen Van Rensselaer is President, Rev. Doct. P Milledoller, Corresponding Secretary, Mr. Zechariah Lewis, Recording Secretary, and Mr. Divie Bethune, Treasurer. Besides these, the officers of the Society consist of six Vice Presidents, and twelve Managers. The Board of Managers have published an address to the three denominations who are united in this society. It contains many interesting and impressive thoughts, but we have not room to insert it in the present number.

On Wednesday, the 8th of October, the "Boston Baptist Foreign Missionary Society" held its annual meeting in Boston. The Secretary, in closing his Report, observes, "On a general view of the prospects relative to missions, we see much to encourage us, and would exhort our brethren to continued and increased exertions, till the wilderness and solitary place shall be made glad, and the deserts rejoice and blossom as the rose." In the evening an appropriate Sermon was delivered before the Society at the First Baptist Meeting-house, by Mr Sharp, and a

collection of 44 dollars taken for the Missionary Fund

Donations received by the Treasurer of the Boston Baptist Foreign Mission Society, since Feb. 8, 1817, to Oct. 18, 1817.

March 26,	From Dr. Baldwin,	-	5,00
	From Rev. William Gammell,	-	2,00
April 2,	From 2 lads of 1st Baptist Society,		
	by Mr. Winchell,	-	1,56
	From Mr. Winchell,	-	2,00
	From P. Snow, jr.	-	4,00
	From John Jones,	-	4,00
11,	From J. C. Ransford,	-	2,00
12,	From John Sullivan,	-	4,00
26,	From Eld. J. Tripp, by Dr. Baldwin,	-	4,00
28,	From Dea. Thomas Kendall,	-	3,00
May 7,	From Hez. Prince, Esq. Treas. of the Maine Bap. Aux. Soc. to aid F. Mis		100,00
24,	From J. Evans, South Reading, to aid Trans. of the Scriptures,	-	10,00
26,	From Calvin Haven,	-	4,00
	From Rev. Geo. Phippen, Lynn,	-	2,00
July 22,	From Levi Farwell, Cambridge,	-	5,00
Aug. 5,	From a Friend at Hingham,	-	4,00
	From sale of Dollars,	-	3,00
	From Chelmsford Fem. Mite Society,		
	by Miss Hannah Adams,	-	12,24
Sept. 2,	From Oliver Haughton, Milton,	-	5,00
11,	From Attleborough Fem. Mite Soc.	-	15,00
	From Female Mite Society, Medfield,	-	22,75
	From a Friend for Translations,	-	1,00
	From Troy and Tiverton Fem. Mite Society, by Mrs. Esther Luther,	-	27,33
19,	From Fem. Cent Soc. Nottingham West,		
	by Mrs. Susannah Merrill,	-	18,26
20,	From Bap. Church and Soc. Chelmsford,	-	13,38
	From Female Society, Westboro'	-	4,14
	From Mr. Thomas Woodward,	-	1,00
	From Mr. Bryant,	-	1,00
25,	From a Friend, by Mrs. Baldwin,	-	1,00
30,	From Peter B. Emerson, Reading,	-	1,00
Oct. 3,	From Major Joseph Dause, Billerica,	-	1,00
	From Danville Association,	-	12,00
8,	From Mr. Peter Ripley,	-	7,00
	From Dr. Baldwin,	-	5,00
	From Josiah C. Ransford,	-	2,00
	From Heman Lincoln,	-	2,00
	From P. Snow, jr.	-	2,00
	From E. Lincoln,	-	2,00
	From Rev. William Gammell,	-	2,00
	From Collection at 1st Bap. Meet. House,	-	44,04
9,	From Rev. Joseph Grafton,	-	2,00
15,	From Female Society in Ellsworth and Surry, Maine, by Mrs. Jane McFarland,	-	21,51
18,	From Matthias Crocker,	-	4,00
	From Mr. Pool,	-	1,00
	From James Loring,	-	5,00

JAMES LORING, Treasurer.

396,11

At the annual meeting of the Society, it was *Resolved*, That thanks be presented to the Societies and individuals who have contributed to the support of the Foreign Mission.

COLONIZATION OF FREE BLACKS.

[From the N York Christian Herald]

WE understand that the *American Society for colonizing the free people of colour*, have appointed the Rev. Samuel J. Mills of Connecticut, their agent, to go to England, and from thence to the coast of Africa, for the purpose of obtaining information respecting a suitable place for establishing the contemplated colony. It is deemed advisable to employ two agents on that interesting mission, provided adequate funds can be raised to enable the above Society to prose-

* 32 dollars were received from the Baptist Church and Society in Woburn, which by mistake was not noticed in the Minutes. \$45,28 of the above sum were received from Portland and Bath.



Good things.

The History of Pulpit — 357

Exalt Prayer — 361

Miss Aymer and
— Burman Miss^m } 279
285

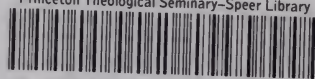
Impressions —

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